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Keach, Benjamin, 1640-1704.
The travels of True
Godliness

Riches was full of business telling his money or casting up his accounts.

F. 45.

BOSTON. LINCOLN & EDMANDS.

THE

TRAVELS OF TRUE GOODNESS.

"Youth looked on him with some rudeness" P. 10.

BOSTON
LINCOLN & EDMANDS

THE

TRAVELS

OF

TRUE GODLINESS.

BY REV. BENJAMIN KEACH,

Pastor of the Baptist Church, Horselydown, London.

REVISED AND IMPROVED;

WITH OCCASIONAL NOTES,

AND A MEMOIR OF HIS LIFE;

BY HOWARD MALCOM, A. M.

SECOND EDITION.

Boston:

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PREFACE.

THE Editor hopes he has rendered an acceptable service to the religious public, by bringing forth from almost entire oblivion, this small but admirable treatise. The strenuous efforts of Authors and Publishers to attract attention to new works, and the necessarily greater interest we feel in the present than in the past, combine to throw the books of former years into increasing obscurity. Though books abound in every department of knowledge or piety, yet those of a proper kind do not abound, at least, on practical religion. Sabbath Schools and Tract Societies, together with extended education, have created a taste for reading, which it has become extremely difficult to supply. We are deplorably deficient in books for private Christians and common readers, which possess interest without fiction—religion without sectarianism—plainness of style without vulgarity—and importance of matter without being above general comprehension. These excellences, the Editor thinks are eminently displayed in this little volume.

Most works of this kind, since Bunyan's Pilgrim's Progress, have been clumsy imitations of that immortal production, and have fallen into merited contempt. KEACH is entitled to the merit of originality, not less than that of skill. His line of metaphor is wholly diverse from that of Bunyan. While that delineates

the progress of a soul in sanctification, this depicts religion itself as a pilgrim, and describes the treatment it receives from the various orders of men. In point of theological accuracy, devout temper, and useful tendency, the *Travels of True Godliness* may bear comparison with *Pilgrim's Progress*. The admirers of Bunyan cannot fail to be pleased with Keach.

Considerable liberties have necessarily been taken with the style, as the work was written an hundred and fifty years ago; but the sentiments have in no instance been varied in the least. The *Memoir* has been prepared with much attention, expressly for this edition of the work.

Those who adopt as one of their modes of benevolence, the distribution of awakening tracts, will find this happily suited to their purpose, and adapted to a great variety of characters. To Christians it will prove an excellent closet companion, containing judicious and satisfactory helps to self-examination, and designating the true and false marks of grace, with remarkable precision. May the divine blessing attend it.

H. M.

Boston, June 1, 1829.

MEMOIR

OF

REV. BENJAMIN KEACH.

Benjamin Keach was born at Stokeham, in Buckinghamshire, England, Feb. 29, 1640. He had the inestimable blessing of pious parents, but, though in respectable circumstances, they were unable to give him a liberal education, which, at that day, was so much more expensive and difficult than at present. He was, therefore, placed at a trade. Soon, however, it was perceived by his uncommon love of books, and critical manner of reading the Scriptures, that the employment was uncongenial. He, notwithstanding, continued at his business about three years, during which time he was led by observing the entire silence of the sacred oracles on the subject of infant baptism, to enter on a deliberate examination of that subject, which resulted in his joining a Baptist church in that county.

The church discovering his piety and talents, about three years afterwards, in 1658, called

him to the solemn work of the ministry. He was now in his 18th year, and for about two years he pursued his work with great comfort and success, and much to the edification of those who heard him. The Baptists in the part where he lived, generally held the sentiments of the Remonstrants, or Arminians, and from these he imbibed and maintained it; till on coming to London, where he had an opportunity of consulting both men and books, he found that the different opinions upon these subjects had given rise to two denominations of Baptists. Examining this point more closely, he in a few years came to a clear understanding of the Calvinistic sentiments, and continued to maintain them during life.

In the year 1664, he wrote a little book, which many of his friends wished him to publish for the use of their children. This request he complied with, and entitled it, *The Child's Instructor, or a New and Easy Primer.* He did not put his name to it, and procured a friend to write a recommendatory preface; from which it seems that he apprehended that it would expose him to some difficulties, as there were several things in it contrary to the doctrines and ceremonies of the church of England.

This book was no sooner printed, and some few of them sent down to him, than one Mr. Stratford, a justice of the peace for that county, was informed of it. He immediately took a constable with him, and went to the house of Mr. Keach, where they seized all the books they

could find, and bound him to appear at the assizes, to answer for his crime, in a recognizance of a hundred pounds himself, and two sureties of fifty pounds each.

The assizes commenced at Aylesbury, October the 8th, 1664, and Lord Chief Justice Hyde, presided. The account of this trial shows the shameful prostitution of justice resorted to in order to punish the nonconformists in those days of persecution.

The treatment of Mr. Keach during this trial, was harsh and unreasonable, and the sentence severe. It is as follows:

"Benjamin Keach, you are here convicted for writing, printing, and publishing a seditious and schismatical book, for which the court's judgment is this, and the court doth award, That you shall go to gaol for a fortnight without bail or mainprize; and the next Saturday to stand upon the pillory at Aylesbury, in the open market, from eleven o'clock till one, with a paper on your head with this inscription: *For writing, printing, and publishing a schismatical book, entitled The Child's Instructor, or a New and Easy Primer.* And the next Thursday to stand, in the same manner and for the same time, in the market at Winslow; and then your book shall be openly burnt before your face, by the common hangman, in disgrace of you and your doctrine. And you shall forfeit to the king's majesty the sum of twenty pounds, and shall remain in gaol until you find sureties for your good behaviour, and for your appearance at the next assizes; then *to renounce your doctrines*, and

make such public submission as shall be enjoined you. Take him away, keeper!"

All the attempts of his friends to obtain any abatement of this sentence were ineffectual. It was executed both at Aylesbury and Winslow, with even more exactness and rigor than was customarily used toward common malefactors.

Though Mr. Keach seems not to have been daunted by persecution, yet considering how much it obstructed his usefulness in Buckinghamshire, and how much greater opportunities of doing good would be afforded him in the metropolis, he removed to London in 1668.

He had not been long in London, before he was invited to settle with a congregation in the Borough, and was solemnly ordained by imposition of hands, in 1668, being then 28 years of age.

During four years after the settlement of Mr. Keach, they were obliged to meet from house to house, and though very careful to prevent being discovered, they were twice disturbed, and some of them indicted to appear at the Quarter Sessions.

In 1672, when the declaration of indulgence was published, they built a meeting-house at the corner of Stoney Lane, Horselydown. It pleased God to give such success to the ministry of Mr. Keach, that they soon increased so considerably, that the place was frequently enlarged till it became capable of containing nearly a thousand people.

From this period to the revolution in 1688, Mr. Keach took a lively interest in every thing

which related to the Protestant interest, wrote several of his best works, and embraced every opportunity to expose the iniquitous scenes that were transacted for the introduction of Popery.

Mr. Keach appears to have taken an active part in the general assemblies held in London in 1689, &c. He was requested by the Association, to visit the Baptist churches, in several parts of the kingdom, and to preach the gospel to them. In this journey, he was accompanied by Mr. Benjamin Dennis, and was attended with great success. His zeal for the Baptist denomination appeared by writing in defence of it; by encouraging ministers who came to him from all parts of the kingdom; and by procuring the erection of several meeting-houses for the worship of God.

In 1692, Mr. Keach engaged in a controversy on the subject of baptism, with the Rev. Mr. Burkit, rector of Milden in Suffolk, and the well known author of the exposition of the New Testament.

He was led into this controversy by being solicited by the Rev. J. Tredwell, pastor of the Baptist congregation at Lavingham, to reply to an attack on him and his people, by Mr. Burkit, whose parish adjoined Lavingham. Mr. B's piece was entitled "*An argumentative and practical Discourse on Infant Baptism*," and was evidently written in great heat and indignation The administration of immersion is caricatured so as to make it appear both ludicrous and dis-

gusting. Mr. Keach's answer was entitled "The Rector Rectified."

Mr. Keach was induced to reply to various other publications on the subject of baptism, which frequently extorted rejoinders, in which he was not always treated with decorum. Russen in his "True Picture of the Anabaptists," published 1703, not only asserted in broad and general terms, that this sect was the most vile and pernicious that had ever appeared on the face of the earth, holding dangerous errors, and being men of profligate lives, but singled out Mr. Keach by name. So far from resorting to a civil process to punish such an accuser, Mr. Keach seems to have taken no notice whatever of the slander. A number of his friends, however, among whom were two members of Parliament, waited on the author, who refused to name his informant, or to attempt to sustain his allegation. So convinced, however, was the publisher of the injustice and cruelty of the allegation, that he appended to the book a certificate signed by twenty-eight gentlemen, among whom were some of the principal citizens of London. In this certificate it is not only set forth that the signers are "entirely satisfied that Mr. David Russen's assertion in his book entitled, *A true Picture, &c.*" in which he assailed Mr. Keach's character, "is false, groundless, and malicious," but the most honorable testimony is borne to his character as a christian and a minister. Thus did he shine with greater lustre, and his books acquire more extensive circulation.

Mr. Keach took a considerable part also in some controversies among the Baptists, on subjects in which they were not agreed. Such as laying on of hands on baptized believers. The propriety of granting ministers a maintenance for their labors. Singing the praises of God in public worship. And the abrogation of the Seventh-day Sabbath.

On the first of these subjects, viz. *Laying on of hands*, Mr. K. was very strenuous for its being an essential requisite to church membership, and practised it, therefore, on all he baptized. The Baptist churches, however, have never seemed to regard this dispute as of any importance, and his book produced no special effect. On the subject of *granting ministers a full maintenance, that they may be free from all secular anxieties*, he assumed the affirmative, and argued in the most conclusive manner. So satisfactory was his treatment of the subject, that in the Assembly, 1689, this work was particularly recommended by the whole body of ministers and messengers of 107 churches.

The practice of singing in public worship was at that time by no means general among Baptist churches. So odious had been the pompous and theatrical music of the Popish Church, that many dissenters in reforming from the errors of that community, dispensed wholly with singing.

Mr. K.'s treatise on this subject was published in 1691, entitled, "*The Breach in God's Worship repaired*," &c. In this controversy his

success was very conspicuous: and about that time many of the churches in England commenced singing as a part of the public service of the sanctuary. He did not succeed, however, in reconciling all the members of his own church; and a portion of them withdrew, retaining the same principles as their brethren, but abolishing the use of psalmody, except at the close of the Lord's supper. This was the origin of the church in Maze Pond. After a few years it conformed to what was become the general practice, and introduced singing. We notice an expostulation made by Mr. Keach in his writings during this controversy, because it serves to show the inflexible integrity of the early Baptists, in adhering to what they thought Scripture duty, though at the greatest hazard. He says: "Hath not the chruch sung at breaking of bread always for sixteen or eighteen years last past, nor would omit it in the time of the late persecution?" No doubt but their singing the praises of God had often disclosed their place of meeting to their persecutors. And as their Lord went from the supper to the garden, and from thence to the cross, so they had often left the *Lord's table* to appear at the magistrate's bar, and from thence be dragged to the prison.

His work on the Jewish and Christian Sabbath, was published in 1700, entitled, "The Jewish Sabbath abrogated: or the Saturday Sabbatarians confuted; in two parts.—First, Proving the abrogation of the old Seventh-day

Sabbath—Secondly, That the Lord's day is of divine appointment. This was occasioned by some of his people embracing those sentiments. But the arguments he produced prevented their spread, so that but about three or four left him to unite with the Sabbatarians.

Archbishop Tillotson was pleased to extol this book, and pay Mr. Keach many marks of favor. This acquaintance between them was probably owing to Mr. John Griswold, pastor of the Baptist church in Barbican, for whom this pious prelate had a great respect, and was often one of his hearers.

The respect paid by Archbishop Tillotson to the Baptist probably arose from the circumstance of his father, who was "remarkable for a good understanding, and an uncommon knowledge of the Scriptures," being a Baptist. This was Mr. Robert Tillotson, a considerable clothier at Sowerby, in the parish of Halifax, Yorkshire. He embraced the sentiments of the Baptists when his son was very young; and this gave rise to the report that the Archbishop had never been baptized in infancy, and led Dr. Birch to say in his sermon before the house of Commons, January 30, 1694, *We have fathers of the church who never were her sons.* To this the Archbishop alludes in a letter to Lady Russel, August 1, 1692. Speaking of King William, he says, "If it please God to preserve my good master, and to grant him good success, I have nothing more to wish in this world, but that God would grant children to this excellent prince; and that I, who am said not to

have been baptized myself, may have the honor to baptize a Prince of Wales."*

Mr. Keach not only wrote much on practical subjects, as well as in defence of the truth,† but at times engaged in public disputations.

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*Birch's Life of Tillotson, p. 2, 3, 298.

† *His Practical Works are,*

1. The child's instructor, or a new and easy primmer. The first piece he wrote, and for which he sufferred so much. 24mo. 1664.

2. A summons to the grave; being Mr. John Norcot's funeral sermon. 12mo. 1676.

3. TROPOLOGIA. A key to open Scripture metaphors, 2 vols. Folio. 1682. A second edition of this work was published by the London booksellers a few years since.

4. The travels of true godliness. 8vo.

5. The progress of sin; or the travels of ungodliness. 8vo.

6. The counterfeit Christian; or the danger of hypocrisy. 4to. 1691.

7. The marrow of justification; being several sermons on Rom. iv. 5. 4to. 1692.

8. The everlasting covenant; being a funeral sermon for Mr. Henry Forty. 8vo. 1693.

9. A Trumpet blown in Zion. 4to.

10. A golden mine opened; or the glory of God's rich grace displayed. 4to. 1694.

11. God acknowledged; being a sermon on a particular fast. 4to. 1696.

12. The early seeker, and love of a dying Saviour. 12mo. 1697.

13. The articles of the faith of the congregation of Horselydown. With the glory and discipline of a true church displayed. 12mo. 1697.

One of these public discussions was with the people called Quakers: at another time with Unitarians, and once with some of the established clergy. The profitableness of this mode of controversy, however, is extremely doubtful.

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14. The display of glorious grace; or the covenant of grace opened. 8vo. 1698.

15. Jacob's ladder improved. 8vo. 1698.

16. A call to weeping; or a warning concerning present miseries. 12mo. 1689.

17. Instructions for children. 24mo.

18. Gospel mysteries unveiled; or an exposition of all the parables, &c. Folio. 1704.

His Polemical Works.

19. Mr. Baxter's arguments for believer's baptism. A sheet. 1674.

20. Darkness vanquished; being an answer to Danvers on the laying on of hands. 8vo. 1675.

21. Gold refined; or baptism in its primitive purity. 8vo. 1689.

22. Light broke forth in Wales. 8vo.

23. The gospel minister's maintenance vindicated. 12mo. 1689.

24. Antichrist stormed; or the Popish church proved to be mystery Babylon. 8vo. 1689.

25. Pedobaptism; being an answer to the Athenian Society. 4to. 1691.

26. Breach repaired in God's worship; or singing, &c. &c. 8vo. 1691.

27. A sober reply to Mr. Steed's epistle concerning singing. 8vo. 1691.

28. The rector rectified, &c. 8vo. 1692.

29. The axe laid to the root; or one blow more at the foundation of infants' baptism, and church membership. Part 1. 4to. 1693.

30. The axe laid to the root; wherein Mr. Flavel's,

Notwithstanding the various labors in which Mr. Keach engaged, he was of a very weak constitution, and often afflicted. He was at one time so ill, in 1689, as to be given over by the physicians, and several of the ministers and his

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Mr. Rothwell's, and Mr. Exall's arguments are answered. Part II, 4to. 1693.

31. A counter antidote; or an answer to Shute's antidote, to prevent the prevalency of Anabaptism. 4to. 1694.

32. A medium between two extremes. 8vo. 1698.

33. The Jewish Sabbath abrogated, &c. 8vo. 1700.

34. The French impostor detected; or an answer to Zachary Housel and Dr. Coward, who denied the soul's immortality. With a Frontispiece. 12mo. 1702.

His Poetical Works are,

35. Sion in distress, &c. 8vo. 1666.

36. A pillar set up to keep in remembrance his first dear and beloved wife. A sheet, 1679.

37. War with the Devil. 8vo.

38. The glorious lover. 8vo.

39. The grand impostor discovered; or the Quaker's doctrine weighed in the balance and found wanting. 8vo. 1674.

40. The victorious Christian, or the triumph of faith; being prison meditations. A sheet. 1685.

41. Spiritual melody; containing nearly 300 hymns. 12mo. 1696.

42. A feast of fat things; containing several Scriptural songs and hymns. 12mo. 1696.

"Besides which (adds Crosby) he prefixed several prefaces and commendations to the works of others, viz.

A Preface recommendatory to Mr. Balmford's poem, entitled, *The Seaman's spiritual companion.* 8vo. 1678.

relations had taken leave of him, as a dying man, past all hopes of recovery. "But the Rev. Mr. Hansard Knollys seeing his dying friend and brother in the gospel near, to all appearance, expiring, betook himself to prayer; and in an earnest and very extraordinary manner, begged that God would spare him and add unto his days the time he granted to his servant Hezekiah. As soon as he had ended his prayer, he said, 'Brother Keach, I shall be in heaven before you,' and quickly after left him. So remarkable was the answer of God to this good man's prayer, that I cannot omit it; though it may

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A Preface to Mr. Prudom's Truth unveiled by Scripture light. 8vo. 1699.

A Preface to Mr. Prudom's new world discovered; in which Mr. Keach declares his opinion of the millenium. 12mo. 1704.

An Introduction to Mr. Colman's narrative of a schism made in the church at Kilbey in Leicestershire.

Some of the works of Mr. Keach display a good share of learning; but this was supplied by others. The preface to his Tropologia; or A Key to open Scripture metaphors, was written by the famous Thomas Delaune, and bears his signature, T. D. Nor did Mr. Keach wish to appear in borrowed plumes, since he acknowledges in the preface to the Rector Rectified, as follows: 'Whereas you will find both Hebrew, Greek, Latin, German, Dutch, made use of either more or less in the ensuing answer, I would not have you think I understand all these languages; but I have had the assistance of a learned person, (though in that case only) who is my friend and acquaintance, that so the work may be more fully and effectually done.'"

be discredited by some, there are yet living incontestible evidences of the fact. For Mr. Keach recovered of that illness, and lived just fifteen years afterwards: and then it pleased God to visit him with that short sickness which put an end to his life."*

During this illness he had many friends with him, but the violence of his distemper soon deprived them of the expectation of his life. When he was very near his end, Mr. Joseph Stennet was sent for; but when he came, Mr. Keach was not able to say much to him, excepting desiring him to preach his funeral sermon from 1 Tim. i. 12. *I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.* During his illness, he manifested extraordinary patience and resignation to the divine will, and, with much composure, told his wife that he had recommended her to a better husband—the Lord Jesus Christ: and exhorted his children to live in love, peace, and unity, and in a steadfast adherence to Christ and his ways. A little before his death, his eldest daughter, who was one of the people called Quakers, came to see him, with whom he endeavoured to converse, and manifested a great eagerness and desire to speak with her, but his speech failing prevented him. He died July 18, 1704, about 11 o'clock in the morning, and in the 64th year of his age. On the following Friday, his remains were taken from his meeting house,

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* Crosby's History of the English Baptists.

at the corner of Stoney-lane, to the Baptist's burying ground in the Park Southwark. A very large auditory was collected to hear his funeral sermon; but the illness of Mr. Stennet prevented him from preaching it till some time afterwards. The sermon was not printed, though he was strongly solicited to do it.

Mr. Keach had been twice married. His first wife was a Miss Jane Grove, of Winslow, in Buckinghamshire, "a woman of great piety and prudence," to which might have been added, great affection and fortitude, which she manifested when her husband was set in the pillory, by standing by him, and defending the cause for which he suffered. This good woman died October, 1670, in the 31st year of her age. This was a very great affliction to him, as she was a very tender and loving wife, and had been his companion in sufferings ten years. By her he had five children, three of whom, Mary, Elias, and Hannah, survived him. The extraordinary affection which he bare to her memory was manifested by his writing a poem on the occasion of her death, which he entitled, *A Pillar set up*, assigning as his reason, the example of Jacob: *And Rachel died and was buried, and Jacob set up a pillar on her grave; that is the pillar of Rachel's grave unto this day.* In this he gave her a very high character, commending her zeal for the truth, sincerity in religion, uncommon love to the saints, and her great contentment in whatsoever condition of life God was pleased to place her. He particularly mentions how great an help and comfort she was to him in his suf-

fering for the cause of Christ, visiting him while in prison, and taking all possible care of him, and encouraging him to go on, counting it an honor done them both, in that they were called to suffer for the sake of Christ. She was of a heavenly conversation; her discourse was savory, and for the most part, about spiritual things, seeking the good of those she talked with; and in this she was so successful, that many have acknowledged that they were indebted to her conversation for their conversion to God. As Mr. Keach published this account of her, that her example might be imitated by others, for the same reason we have thought it worth transcribing.

After being a widower about two years, he married Mrs. Susanna Partridge, of Rickmansworth, in Hertfordshire. This union was much to his comfort, as they lived together in great affection thirty-two years.

"To collect every particular transaction of this worthy minister's life, cannot be expected, at such a distance of time: nay, even to collect all that was excellent and inimitable in him, is too great a task to be now undertaken. I shall only observe that he was a person of great integrity of soul; a Nathaniel indeed: his conversation not frothy and vain, but serious, without being morose or sullen. He began to be religious early, and continued faithful to the last. He discharged the duties of his pastoral office with unwearied diligence, by preaching in season and out of season, visiting those under his charge, encouraging the serious, defending the

great truths of the gospel, and setting them in the clearest light. He was not addicted to utter hard censures of such as differed from him in lesser matters, but had a love for all saints, and constantly exercised himself in this, to keep a conscience void of offences towards God and towards man. He showed an unwearied endeavor to recover the decayed power of religion, for he lived what he preached; and it pleased God so to succeed his endeavors, that I doubt not but some yet living may call him their father, whom he hath begotten through the gospel. He affected no unusual tones, nor indecent gestures in his preaching—his style was strong and masculine. He generally used head notes,* especially in the latter part of his life; and if his sermons had not the embellishments of language, which some boast of, they had this peculiar advantage, to be full of solid divinity; which is a much better character for pulpit discourses, than to say they are full of pompous eloquence, and flights of wit. It was none of the least of his excellent qualifications for the ministerial work, that *he knew how to behave himself in the house of God*, in regard of the exercise of that discipline which is so necessary to a Christian society.

"In his family, he was very exemplary, encouraging the first appearances of piety, and

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* By head notes are meant notes containing the heads and chief divisions of the discourse, with the leading thoughts under each briefly expressed. It were to be wished that this mode of preaching was universal.

constantly instructing them in the things of God, and putting them in mind of the concerns of their souls, praying with and for them. He was a very affectionate husband, a tender father, a prudent master, and a constant and grateful friend."*

Though he had suffered much from persecution, his temper never became sour, nor his religion tinctured with austerity. His industry, both in preaching and writing, was astonishing. He was not less prudent than peaceable; not less condescending than powerful; not less charitable than courteous. Grave, impartial, and faithful, he managed the affairs of his congregation with success, and deported himself so as to secure the respect of his most inveterate enemies.

The church with which he labored thirty-six years, and with which he died, has continued to this day: and though several churches have been formed out of it, remains strong and flourishing. His immediate successor was Mr. Benjamin Stinton, after whose death, the learned Dr. Gill was settled. During the pastorship of Dr. Gill, the church divided:—he and his brethren built the meeting-house in Carter lane. The remainder built a meeting-house at Unicorn yard, Horselydown, and chose Mr. William Arnold pastor. The present minister in Carter lane, is the Rev. John Rippon, D. D. who, at an advanced age, continues ably to discharge the laborious duties of his eminent station.

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* Crosby's History of the English Baptists.

TRAVELS

OF

TRUE GODLINESS.

CHAPTER I.

True Godliness described.

True Godliness being a great stranger to most men, and indeed known but by few, I shall, in the first place, before treating of his Travels, and of the entertainment he meets with, give you a description of him. Many persons are subject to so great an error, as to take *Morality* for him: same have mistaken *Counterfeit Godliness* for him; and others, either through ignorance or malice, rail and ignominiously call him *Singularity*, *Stubbornness*, *Pride* or *Rebellion*. These last declare him not fit to live, being a seditious disturber of peace and order, wherever he comes; yea,

such a factious and quarrelsome companion, that he is indeed the cause of all those unhappy differences, divisions, troubles, and miseries, with which the world abounds. I conclude, therefore, that nothing is more necessary, than to take off that mask which his implacable enemies have put upon him, and clear him of all the slanders, and reproaches of the sons of Belial. When he is thus made to appear in his own original and spotless innocency, it will be seen that none need be afraid of him, or be unwilling to entertain him, or ashamed to own him, and make him their bosom companion.

Know, therefore, in the first place, that *Godliness* consists in the right knowledge of divine truths, or fundamental principles of the Gospel, which all men ought to know, and be established in, that would be saved. "Without controversy, great is the mystery of godliness. God manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up to the glory." 1 Tim. iii. 16. You see from this text, that the great truths of the Christian religion, are called *Godliness*.

Now, should any demand to hear more particularly what are those principles of divine

truth, or fundamentals of the Christian faith, which are the essentials of *True Godliness*,* I answer,

1. That there is one eternal, infinite, most holy, most wise, just, good and gracious God, or glorious Deity, subsisting in three distinct persons—the Father, the Son, and the Holy Ghost; and these are one—that is, one in essence.

2. That this God, out of his great love and goodness, hath given us one sure, and infallible rule of faith and practice, viz. the Holy Scriptures, by which we may know, not only that there is a God and Creator, but the manner of the creation of the world, together with the design, or reason, wherefore he made all things; and also how sin came into the world, and what righteousness it is which God requires, to our justification, or discharge from the guilt of sin, &c. viz. by a Redeemer—his

* What are *fundamental* truths and what their number, are questions of grave import and high interest. Much learned labor has been bestowed on these questions without satisfactory results. The following articles are perhaps liable to as few objections as any which have been drawn up. They certainly constitute a true outline of the gospel system, whether or not the belief of each article be essential to salvation.

own Son, whom he sent into the world. There is no other rule or way to know these things, so as for men to be saved, but by revelation, or the sacred records of the holy Scriptures, the mystery of salvation being far above human reason, and to be known by the natural light in men.

3. That our Redeemer, the Lord Jesus Christ, who is the surety of the new covenant, and only Mediator between God and man, is truly God of the essence of the Father, and truly man of the substance of the virgin Mary, consisting of these two natures in one person; and that redemption, peace, and reconciliation, are by this Lord Jesus Christ alone.

4. That justification and pardon of sin are alone by that full satisfaction which Christ made to God's justice; and are apprehended by faith alone, through the Holy Spirit.

5. That all men who are, or can be saved, must be renewed, regenerated, and sanctified by the Holy Spirit.

6. That there will be a resurrection of the bodies of all men at the last day.

7. That there will be an eternal judgment, that is, all shall be brought to the tribunal of Jesus Christ in the great day, and give an account for all things done in the body; and that

there will be a future state of glory and eternal happiness of all true believers, and of eternal torment and misery of all unbelievers and ungodly persons, who live and die in their sins.

Now, I say, in the true knowledge and belief of these principles (which comprehend the fundamentals of true religion, or the Christian faith) does *True Godliness* consist, as to his *essential* part.*

Secondly, *Godliness*, as to his *inward* parts, is a holy conformity to these sacred and divine principles, which natural men understand not. *True Godliness* consists in the light of supernatural truths and life of grace, God manifesting himself in the light of those glorious principles, and working the life of supernatural grace in the soul by the Holy Ghost. It consists in the saving and experimental knowledge of God and Jesus Christ; in having the evil qualities of the soul removed, and

* Many readers may find the foregoing articles to express their creed, whose heart remains unmoved: for though evangelical piety requires an evangelical creed, yet the truth may be held in unrighteousness, Rom. i. 18. It must be perceived on reading the following description, that multitudes who claim to be religious, have no right to the appellation. *Ed.*

heavenly habits infused in their room. Or in a gracious conformity, and affection of the heart to God, cleaving to all truths made known to us, and finding the powerful influences of the gospel and spirit of Christ upon us, whereby our souls are brought into the image and likeness of his death and resurrection. This is *True Godliness*. Not a bare living up to the natural principles of morality, nor an historical, notional, or dogmatical knowledge of the sacred gospel and its precepts, but in a faithful conformity to the principles of the gospel, discharging our duties with as much readiness and faithfulness towards God as towards man, so that our conscience may be kept void of offence towards both. Acts xxiv. 16.

It consists in forsaking sin, and loathing it as the greatest evil, and in cleaving to God in sincerity of heart, valuing him above all; being willingly subject, from a principle of divine love, to all his laws and appointments. *Godliness* makes a man say with the Psalmist, "Whom have I in heaven but thee?" &c. Psal. lxxiii. 25. St. Austin saith, "He loves not Christ at all, that loves him not above all." He that entertains *True Godliness*, is as zealous for the *work* of religion, as for the *wages*

of religion. Some there are, who serve God, that they may serve themselves upon God. But a true Christian desires grace, not only that God would glorify him in heaven, but that he may glorify God on earth. He cries, "Lord, rather let me have a good heart, than a great estate." Though he loves many things *beside* God, yet he loves nothing *above* God. This man fears sin more than suffering, and therefore he will suffer rather than sin.

Thirdly, That you may have a complete and perfect knowledge of him, it may not be amiss if I describe his form, 2 Tim. i. 13, and iii. 5, together with the habiliments he continually wears.*

The external parts of *True Godliness* are very beautiful; and no wonder that they are so, seeing he was fashioned by the wisdom of the only wise God our Saviour, the works of whose hands are all glorious. But this, viz. the formation of *Godliness*, being one of the highest and most admirable contrivances of his eternal wisdom, must of necessity excel

* The description of True Religion would not be complete without this view of what may be called the *externals* of piety. *Every thing* in religion is important, and such as deal lightly with its modes and ordinances endanger its vitality. *Ed.*

in glory and amiableness. His form and external beauty, therefore, are such, that he needs no human artifice to adorn him, or to illustrate or set off his comeliness of countenance; for there is nothing defective as to his evangelical and apostolical form, as he came out of his great Creator's hands. And, as there is nothing from head to foot that is superfluous, so every line and lineament, vein, nerve, and sinew, are in such an exact and admirable order placed, that to his beauty there can be no addition. Every one, therefore, that adds to, or alters any thing, touching the form of *True Godliness*, mars and defiles instead of beautifying. Besides, God hath strictly forbidden any thing of this nature to be done. "Add thou not unto his word, lest he reprove thee, and thou be found a liar," (Prov. xxx. 6.) by ascribing that to God which is none of his. Do not the Papists call those superstitious and vain ceremonies used in their church, by the name of God's worship? And what is this less than putting a lie upon him? Besides, it reflects upon the wisdom of God, to attempt to change or alter any thing in the form of *Godliness*, as if God did not know best how he himself would be worshipped; but must be indebted to man for his help, wisdom,

and contrivances, touching many things that are called decent and necessary. And does it not reflect upon the care and faithfulness of God, to suppose that he should not himself take care to lay down in his blessed word things which are all necessary to the form of *Godliness*, without weak man's care and wisdom, to supply what he should omit?

All, therefore, may perceive, that *True Godliness* never changes his countenance: he is not altered in the least from the aspect he bore in primitive times; nay, there is indeed nothing more foreign to him than those *pompous garbs*, *superstitious vestments*, *images*, *crossings*, *salt*, *oil*, *holy water*, and other ceremonies, which are by many thought necessary to his existence. Therefore take heed you do not mistake the counterfeit form of *Godliness* for the true one. It is only necessary to note one thing more, viz. you must be sure to receive the power of *Godliness* with his form: for his form, without his inward life and power, will do you no good: it is but as the body without the soul, or the shell without the kernel, or the cabinet without the jewel. Neither ought any to slight his form, for you may remember what the Apostle speaks of "the form of doctrine," Rom. vi. 17, and of

"the form of sound words," 2 Tim. i. 13; for as the true faith must be held fast, so must the profession of it also. You may, it is true, meet with a shell without the kernel; but it is rare to meet the kernel without the shell!

CHAPTER II.

Origin and Antiquity of True Godliness.

Having thus briefly given you the description both of the inside and outside power and form of *True Godliness*, we shall proceed to show you his origin and early history.

By his name, *God*-liness, or *God*-likeness, we may discover from whence he descends, and learn of what noble parentage he is. He is indeed high-born, the great and glorious offspring of the Lord Jehovah, the Almighty Prince of heaven and earth, the King of kings, the Lord of lords, the universal Monarch of the world, whose kingdom ruleth over all. And as this is his noble extraction, so he is always in high favor with his Prince; for there is not one in heaven or earth, whom he loves more, or in whom he takes more delight, than in *True Godliness*. Nor is there any indeed that more resembles him in all the earth; for he bears his express and heavenly image; yea, and such a venerable respect and gracious esteem hath he of him, that those who love him, he loves; those who hate him, he hates; those

who receive him, he receives, and those who reject him, he rejects; where he comes to dwell, there God, Christ, and the Holy Ghost dwell.

Godliness is of great *antiquity:* nay, according to the description we gave you of him, in the first place, we may well say, he is without beginning of days, for *Truth*, (sometimes he bears that name) dwelt in God from everlasting. But if we speak of his antiquity, in respect of his dwelling here below, the first man that knew him was Adam; who, whilst he stood in the state of innocency, enjoyed his company, but by the malice of a great and potent enemy he was abused, and his image so defaced and marred, that he forsook his habitation, which was the ruin of our first parents, and their whole posterity; and had not the King of heaven and earth, through his infinite wisdom, provided a way to recover man from his lost estate, *Godliness* had made his abode no longer on earth; for by means of corruption of nature, there was brought forth a monster, whose name was *Vice*, otherwise *Lust*, who found so much favor with Adam's children, that *Godliness* was utterly discountenanced. Though he was the offspring of Heaven, and the delight of Jehovah, and unto

man the greatest friend and benefactor, striving to enrich him, cheer his heart, and make him truly noble and renowned on earth, and bring him back into his primitive glory, and thereby at last make him eternally happy in in heaven, yet he was so lamentably slighted, that but one of Adam's offspring favored him at that time. And he, for entertaining him with that just and good respect he deserved, was by his brother, whose name was Cain, basely murdered. *Godliness*, by this, perceived very early with what kind of usage and entertainment amongst the children of men he was likely to meet. And truly never was there any one so nobly descended, and of such an excellent, peaceable nature and behaviour, so dealt with as *Godliness* hath been, from the beginning to this day, except the Prince of Godliness himself. Yet he found some friends after Abel was slain, who entertained him kindly: and though they were reproached, hated, and persecuted for showing favor to him, yet they never lost by him, but were infinite gainers; nay, so great a friend was he to the next man* who eminently embraced him, that he saved him from the grave; he sent him to heaven without calling at the

* Enoch.

gate of death. It is impossible to describe what sweet and heavenly communion, true joy and felicity, this good man had with *Godliness*, for the space of three hundred years; for so long they abode together. Some time after this great Prince (for so they are all made who entertain *True Godliness*,) was carried to heaven, the dominion of *Vice* became so complete, and the guilt of men grew to such an awful magnitude, that Jehovah was constrained to destroy them from the earth, by a fearful and amazing flood of water. There was, at this time, but one man on earth,* who was an eminent lover of *Godliness*, though it is not to be doubted but his wife and sons, especially two of them, were likewise in some measure friends to him. Noah was commissioned to advocate the cause of virtue and the character of *True Godliness* by public preaching for one hundred and twenty years; but so predominant was sin, we are not informed of the least impression being made on any heart.

To proceed in this brief account of the antiquity of *Godliness*, we shall speak of the next renowned man,† who entertained him, and how he was blessed in so doing. This man lived for sometime amongst a blind and idola-

* Noah. † Abraham.

trous people, and was ignorant of *True Godliness*; but when he became acquainted with him, few men ever loved him more ardently. He made him his bosom companion, and chief delight (and so indeed must every one that entertains him;) and hereby he became great, and his glory and renown were spread abroad. Indeed, because he cherished *True Godliness*, he was called the "friend of God," and the father of all true lovers of *Godliness:* and besides the outward blessings this faithful man reaped as the fruit or reward of *Godliness*, which were many, for he had much cattle, men-servants, sheep, camels and asses; he was blessed also with all spiritual blessings, viz. he had sweet fellowship and communion with God, and abounded in faith, love, and joy, in the Holy Ghost.

I might proceed further, and describe those who entertained *Godliness* in the succeeding ages, for the space of more than two thousand years, and relate what great blessings he brought them, and what they suffered for his sake; but I forbear. Suffice it to say, that some he saved from Sodom. One, who cleaved to him notwithstanding the envy and treachery of his brethren, and the enticements of a mistress, he raised to great power and re-

nown. Another, who refused the pleasures of sin for a season, choosing rather to follow *Godliness* and suffer affliction with the people of God, he promoted to rule and made him lawgiver to a great nation. Another, for his adherence to *Godliness*, was raised, from following sheep, to be King in Israel, with great honour.

I might show too how in ancient days *Godliness* was very much hated and persecuted; some of his friends were cast into a fiery furnace, and another into a lion's den; yet they never lost any thing by him, nor did they ever repent the entertainment they gave him. Tracing him into later times, we see what usage he met with in our Lord and Saviour Jesus Christ, and his blessed Apostles. Afterwards, by heathen Emperors, he was most cruelly hated and persecuted; and those who entertained him were put to all manner of deaths and torments imaginable. Lastly, we show what hard usage he met with by Counterfeit Godliness, I mean *Popery*, for nearly twelve hundred years; and how many of his dear children and servants have, for the sake of him, been burnt to death, and otherwise tormented, in most of the nations in Europe. But what has been said is sufficient in relation to the antiquity of *True Godliness*, and his various treatment in former days.

CHAPTER III.

The chief Enemies of Godliness.

Having given a brief account of the origin and early history of *True Godliness*, it may not be amiss, before I come to treat of his *Travels* and entertainment in these latter days, to give a description of some of his chief adversaries, that true lovers of *Godliness* may be aware of them; and those who have a mind to be acquainted with him, and are hindered from receiving him into their houses,* may know the cause and reason of it.

1. One of the chief enemies of this great favorite of heaven, is the Devil; nor is there any one that more perfectly hates him.

2. The Flesh.

3. The World.

But this general description is not sufficient to discover the great danger men are in, by certain emissaries and servants of those grand adversaries which many are ready to enter-

* That is, into the heart. The author in all the remainder of his work, keeps up this figure. *Ed.*

tain as friends, not suspecting their fatal danger. I shall, therefore, give you an account of a few of them, and tell you their names. 1. *Unbelief.* 2. *Pride.* 3. *Vain-Glory.* 4. *Formality.* 5. *Hypocrisy.* 6. *Opposition.* 7. *Heresy.* 8. *Superstition.* 9. *Idolatry.* 10. *Prosperity.* 11. *Persecution.* 12. *Ignorance.* 13. *Blind-Zeal.* 14. *Vain-Hope.* 15. *Sloth or Idleness.* 16. *Covetousness.* 17. *Custom.* 18. *Evil-Example.* 19. *Self-Righteouness.* 20. *Presumption.* 21. *Despair.* 22. *Slavish-Fear.* 23. *Sensual-Pleasure;* and 24. *Apostacy:* with many others too numerous here to reckon up; but by mentioning the names of these, you may easily discern who and what the others are, who with their attendants are all implacable enemies to *True Godliness*, and endeavor to hinder his being entertained where he comes, as you will find in the ensuing history of his Travels.*

* If he be not a guest with you at this time, reader, examine which of these evils keeps him out of your heart. Then pray mightily that your bondage to sin may be broken. This is your day of mercy. *Ed.*

CHAPTER IV.

Godliness, *having received a Commission to travel, and visit the Children of Men, comes to a certain Town on the Confines of Babylon, where Riches dwelt. His Usage and Treatment there.*

The Great Jehovah, Father of *True Grace* or *Godliness*, out of his infinite goodness to mankind, was graciously pleased to send them a Saviour, even the Lord Jesus Christ, who is "able to save to the uttermost all that come to God by him." Heb. vii. 25. But in his eternal wisdom he hath so ordained, that no man should have any saving benefit by this glorious Saviour, but he who receives, entertains, and embraces *True Godliness*. *Godliness*, therefore, received a commission from the King of heaven and earth, to travel and ascertain who would embrace and entertain him. His commission was very large; not limited to the land of Canaan, but embracing all nations, countries, and kingdoms. Matt. xxviii. 19, 20. Mark xvi. 15. He was sent to visit the rich and the poor, the old and young; as well the

king on the throne as the beggar in his hovel; even all, bond and free, male and female. Nor was he required to travel alone, but was allowed a rich and glorious retinue to be always with him. Neither did he come to any man's house empty-handed, but brought with him most rich and glorious presents of the choicest things of heaven, the worth of which is infinitely beyond our computation.*

I first saw him draw near to a city in which *Riches* dwelt—a man to whom great deference was paid by the inhabitants, and into whose noble mansion I hoped he would be readily welcomed.

Godliness knocked, however very hard and often, before any within would give an answer, *Riches* being full of business, either telling his money, or casting up his accounts, to see what his neighbors owed him, or consulting new projects to increase his store: for he is a person never satisfied. Besides, the times being precarious, his mind was filled with perplexing and vexatious thoughts, how to save and keep what he had already gotten; so that he had

* This retinue is the blessed train of Christian graces, and the presents are the precious comforts of religion in this life and the rich glories of a future heaven. *Ed.*

no leisure to listen to the continual knocking of *True Godliness* at his door, who was therefore forced to wait a long time. But that which grieved this high-born prince most of all was, that no sooner did some other guests come to his door, who were much inferior, as to birth and quality, and indeed not worthy of the least regard, not having business of that great weight and moment with him which he had, than the door was immediately opened to them. When *Godliness* tried to enter among these, he was violently resisted by the servants, who seemed more averse to him, than even their master.

The guests to whom he so readily opened, were "the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life," 1 John ii. 16. These, *Riches* took much delight in, and associated with continually. Sometimes they conducted him to the tavern, sometimes to the play, and sometimes amused him at bowls, cards, and dice, and other sensual sports and pleasures.

At last he was taken very sick, while *Godliness* still waited at his door. At this time one was in his house, who forced him to listen to this earnest and continual knocking. His name was *Mr. Fearful.* He is one that *Riches*

doth not at all love, but when sickness comes he is grievously troubled with him;* and he made him at this season cry out, Who is there? Who is at my door?

Godli. I am here, and have a long time waited at your door.

Riches. What is your name?

Godli. My name is *True Godliness*, one that you have little reason to slight, neglect, and condemn as you have done; for there is none of whom you stand more in need, or who can do you that good which I can and will do, if you but open your door and receive me.

Riches. Sir, I am troubled that I have not regarded you all this while, for I have a great reverence and respect for *Godliness;* God forbid I should keep you out any longer!

Upon this the whole house was in an uproar, for he had (as I told you before) divers loose, ill-bred, or rather hell-bred servants, all bitter enemies to *True Godliness;* their names were *Presumption*, *Pride*, *Unbelief*, *Ignorance*, *Malice*, *Vain-hope*, *Covetousness*, and several other base persons, whom he had brought up, and a long time cherished in his house. These

* The more sensually and carelessly men live when at ease, the more violent is their distress and alarm at the apprehension of immediate death. *Ed.*

seemed greatly concerned, that the least heed or attention should be given to *True Godliness.* They also inquired who was the cause of the proposal to admit *Godliness.* At last, understanding it was *Mr. Fearful,* they presently joined together to fall upon him, and expel him from the house. *Presumption* struck the first blow, and spoke to this purpose:

Presump. Are not you a base fellow, so to disturb my master, as to cause him to doubt of the sufficiency of his strong and impregnable fortification,* wherein he hath long and satisfactorily placed his confidence, and now to force him to incline to open to *True Godliness,* who is our utter enemy? Is not our master an honest man? With what wrong can you charge him? What cause or ground is there for this disturbance? Hath he not done much good in the parish where he lives, and given many a piece of bread at his door? I engage it will go well with him. *Fearful,* what do you say?

Fearful. Truly, Sir, seeing him very sick, I thought he might die in his sins.

* It is the snare and guilt of the rich *to trust in riches.* This it is, and not the mere *possession* of wealth, that makes it "hard for a rich man to enter into the kingdom of God." *Ed.*

Presump. Thou fool! what if he should, did not Jesus Christ die for sinners? God is merciful, and will forgive men their sins at any time, even at the last hour, if they do but call upon him. Besides, *Fearful*, are you not mad, to give way, much more to force him to incline to open to *True Godliness*? for if once he is admitted to the house, you will be immediately turned out, and hardly, if ever, have the least countenance.

Fearful, Truly, *Presumption*, the fault was not principally mine; I was partly forced to do what I did.

Presump. Forced? by whom? who forced you?

Fearful. It was the steward of the house, who keeps the records, or an account of all that is done, whose name is *Conscience.* He, finding much guilt lying upon *Riches* through his cruelty, hard-heartedness, and debauched life, stirred me up to do what I have done: nay, *Conscience* told him he had been so vile and graceless, that if he died, he would go immediately to hell; therefore you cannot censure me for disquieting him.

Pride. Hearken to me a little, fellow servants. Is it not below such a brave and heroic spirit as always attends *Riches*, to be

troubled about sin, or to give way to a clamorous *Conscience*, and this illbred *Fearful*? I hate the thoughts of it; this is the way to bring him to reproach and shame amongst his neighbors, and to make men of distinction, who have been his companions, laugh at him, and contemn him. My great prince, *Lucifer*, sent me into his service, and I will not betray my trust, ever to consent that this unwelcome and hateful traveller should be admitted, who would beguile my prince of his right.

Unbelief. Dear sirs, there is no danger. I agree with my friend and brother, *Presumption*, that his condition is good enough, let *Conscience* say what he will. If there be a hell, (though I much question it,) yet he will go, should he die, I will assure you, to heaven.

Ignor. What a tumult is here! If our master were poor, there might be some ground for this base *Fearful*, to disquiet him. I can give as good counsel as any of you: "Money answers all things;" he may "make him friends with the mammon of unrighteousness;" let him give a little more than usual to the poor, and that will merit God's favor. Who would not part with a little money, to get peace of

conscience, and purchase a place in heaven?* Charity is more than all your new notions of religion: Charity covers a multitude of sins. Though I know but little, yet I am not such an ignoramus as some think.

Vain-Hope. I am of the mind with my brother, *Unbelief;* and it was I also, you know, who have kept up his spirits all along, and did what I could to stop steward *Conscience* from giving way to *Mr. Fearful* to open the door: let him therefore put his trust in me, and he need fear nothing.

Presump. Come, cease this noise; all is well yet: *Godliness* is not let in, and our master is much better than he was; and though *Conscience* inclines to embrace this our enemy, yet you will find he will not be regarded in a little while. Let us all agree, at present, to stir up our *Master's* eldest son, whose name is *Honor*, the father's favorite, and the hopes of all the family, to see what he can effect, in order to keep our enemy *Godliness* out. Now our friend *Pride* is the fittest to be employed in

* When men relentlessly gripe their money during life, and just as they leave the world, make magnificent bequests to charitable uses, there is no small reason to fear that "*Ignorance*" has been their counsellor. *Ed.*

this work; for he is much in favor with this high minded lad.

After a short time it resulted thus: *Riches* being recovered, he consulted with *Worldly-Honor*, a great enemy to *True Godliness*, which was one reason why the Almighty said a great while ago, "How can ye believe, that receive honor one of another, and seek not the honor that cometh from God only?" John v. 44. Now *Pride*, *Ambition*, and *Honor*, being all three the natural offspring of *Riches*, so much possessed his affection, that *Godliness* was kept out, (making good that word, "The wicked, through the pride of his countenance, will not seek after God—God is not in all his thoughts:") and *Conscience* being at this time almost stifled, *Fearful* was forced to fly and conceal himself till another season. But *Godliness* remained at his door for a long time—even till he waxed old; and *Conscience*, having recovered a little strength by reason of his going now and then to hear a sermon, stirred up Mr. *Fearful* again to open the door, and had almost prevailed, had not a base servant of *Riches*, (who, I take it, was his *Purse-bearer*,) bestirred himself. His name was *Covetous-*

ness,* an implacable enemy to *True Godliness*. He, perceiving that *Godliness* was like to meet with some entertainment, spoke to *Riches* after this sort:

Covet. Sir, will you be so unwise now in your old age, as to open your door to this stranger? It will be to your great injury, I assure you: and besides, I, who have been a drudge to you all along, and the means by which you have gained most of your estate, shall, at the very instant you receive him into your house, be turned out; nay, and not only so, but be also brought under a severe sentence, and be condemned to die for idolatry. And then your treasures will fly; for you will find him a chargeable gentleman, teaching a doctrine that I am sure you hate; and I cannot blame you, for it is very destructive to your interest.

Riches. What doctrine is that? Prithee, inform me, for I have a very great esteem for thee; and in truth, for a long time have been sensible of the service thou hast done me; for

* Different sins beset us at different ages. He who neglects religion in early life, that he may amass a fortune, and in middle life, that he may pursue honor, continues in old age to be negligent through the force of covetousness. *Ed.*

when I kept my old servant *Prodigality* for a purse keeper, I could never thrive; but since I met with thee, I have increased my substance exceedingly.

Covet. Why, sir, then I will tell you; he teaches *Riches* to be what he calls *rich in good works*, that is, generous in building up religion in the world, and to follow a new master, who had not one foot of land in all the world, nor a house to dwell in; no, nor one penny of money; and whose disciples are generally poor, illiterate and contemptible people. Sir, in a word, if you open to *Godliness*, you will be undone; for though you are not put upon selling all you have presently, as some that would have received him in ancient days were required to do, yet you will be forced to give to the poor saints, as they call them, not merely a little, but according to what your estate and their necessity are. Nay, you will never know when you have done, for he will find out for you every day new objects of charity; he will tell you there are so many poor heathen without Bibles or teachers, and so many poor and desolate churches, so many poor widows, and so many neglected children in the city, and nobody knows what other objects of charity, (as he calls them) for whom efforts must be made;

and who should do it, he will say, but *Riches;* nay, it is a thousand to one, if he do not put you to build an hospital, or endow some professorship. Besides, when you have done this, he will not let you rest, but will tell you whensoever Christ's members are sick, you must visit them; and when hungry, feed them; when naked, cloth them; and when in prison, you must relieve them. And then, if times of persecution for the sake of religion should come, he will send you to prison, to see if Christ be not there; I mean some of his poor children, who lie there for his sake. If there be any, though they may not in all points of religion agree with you, yet he will tell you, you must not let them want, whilst you have enough to supply their necessity; and if you do, he will tell you, "Go, ye cursed," &c. will be your portion at last. Besides all this, you do not think what an amount of money he will tell you it is your duty to give to Ministers of the gospel, who are his great instruments and promoters in the world; nay, Sir, he positively affirms, you ought not only to give them just so much as will supply their necessities, but that it is your duty to give, and their right to have, a plentiful allowance, so that they may be freed from all the perplexing

cares of this life; and may have as much out of your estate, as to be able to give to others also, that so they may be examples of charity; for the Scriptures say they ought to be men given to hospitality, Tit. i. 8.; and many of them are poor, and therefore that they should do this, *Godliness* says is impossible, unless they are capacitated so to do by *Riches*. Moreover, this *Godliness* is so unhappy, and, in truth, hath always been, that he hath many great and potent enemies; so that they who receive and entertain him have been exposed to great troubles and frequent persecutions.*

Riches. I must confess thou hast said enough to make me forever out of love with *Godliness;* I cannot bear the thoughts of entertaining such a guest as this in my house: but what shall I do with my clamorous steward *Conscience* ? for

* This harangue comprises the very reasons why thousands in middle life and onwards, reject religion. These and many other dictates of Christianity are hard sayings to the carnal mind, though to such as possess spiritual discernment they form a law which they cannot but approve and love. Let the pious see that not *one* of these dictates of covetousness be in *any degree* influential over their conduct. We should examine ourselves. The christian may be beset by a sin, long after it is dethroned; but sanctification must destroy what regeneration dejects. Ed.

he every now and then tells me I must listen to him, and stirs up that *Fearful*, a fellow that I certainly hate, but cannot get rid of, to terrify me with the thoughts of eternal misery; telling me that "without holiness, no man shall see the Lord;" and that "whoever will live godly in Christ Jesus shall suffer persecution."

Covet. Why truly, Sir, I see no remedy but you must resolve to keep him under. I perceive he is the chief cause of all the disturbance and trouble that are in your house. But for the way this shall be done, I must refer you to that worthy gentleman, and understanding servant of yours, Dr. *Self-Love;* for in this case I am not qualified to give counsel, being not brought up in learning; but he and Sir *Worldly-Wisdom*, being both able divines, will be sure to find out a ready way to do it, so that you shall not be troubled with him any more; and this I will assure you, if I can be helpful to them in the business, I will be at your command.

Dr. *Self-Love* and Sir *Worldly-Wisdom*, being at hand, *Riches* called for them, to whom he addressed himself after this manner:

Riches. Gentlemen, you have both great learning and experience in the laws, divine

and human. Be pleased to give me a little of your counsel. My case is this: there is one, who calls himself *True Godliness*, at my door, and presses hard for admission; but by means of a description I have lately had of his manners and attendants, I perceive it will be dangerous at this time for me to receive him, or to show him kindness. But I have a troublesome steward, of whom I cannot get rid, who too much favours him, and is ready often to open the door; so that by his means, and one *Fearful*, a timorous fellow, whom he stirs up, I have of late had but little quiet. Now, what will you advise me to do in this sad condition?

Dr. *Self-Love.* You must not give way to *Conscience.* Sir, if you follow his dictates, and embrace this *Godliness*, you will be undone, and your wife and children will soon be brought to a piece of bread, notwithstanding your great estate. Sir, your great fault hath been this, (I perceive it clearly,) you have read too much of late; why should you concern yourself with the Bible? I think it had been well if it had never been translated into our mother tongue; this hath given *Godliness* opportunity to disturb your mind. Come, give over this in the first place. The cause, you know, of a distemper must be first removed, or

no radical cure can be effected; it is enough for you to mind your secular affairs; things of religion belong to religious men; and when *Conscience* distresses you for any sin, divert yourself amongst your accustomed society of good fellows; go to the tavern, or to the theatre; but at no time read any book besides your books of accompts, newspapers, and romances. What this traveller saith, is but mysterious nonsense, enough to make men mad. I do not say, you should not be religious at all: no, God forbid I should give you such counsel; but let it be *liberal* religion. If we try to do as we would be done by, we shall fare well enough. There is no need to entertain strict *Godliness*, because you may be saved without it; else, what will become of the greatest part of the world! Go to church and hear prayers, but carefully avoid churches where preachers endeavour to set on against you, that unruly steward *Conscience*. Can any man persuade me his soul cannot be saved, unless he "sell all that he hath, and give it to the poor," and so "become a fool, that he may be wise?"

Sir *Worldly-Wisdom*. Mr. *Riches*, the counsel which my brother hath given is very good: be sure you are never led, by the dictates of your fanatical steward *Conscience*, to

expose yourself to any loss or reproach for religion. You hear you may be, nay, ought to be religious: and what is religion, but to live an honest and sober life; to fear God, honour our rulers, say our prayers, and pay our debts? But I have thought of a way that will answer on all accounts. You have a great estate, pray get another member into your family—keep a *chaplain;* and attend strictly to all the duties of rational religion. This done, you will find all will be well, and you will hear no more complaints from within or without; for you will be taken by all your servants, and others too, for what you really are, a very godly man. I exhort you, neither to believe nor regard what those babblers say, who talk of things that lie above all human reason, as Mr. *Self-Love* noted. Can three be one, or one be three? or, can a man be that God who made the world? or, can his righteousness be yours? or, can God give men a religion to guide them, and yet have *mysteries* in it? No, no, your own deeds must justify you: this *Godliness* is foolish; regard him not.

Riches, having thanked them for their good counsel, with a great deal of joy retires very well satisfied with the advice that his neigh-

bours, Doctor *Self-Love* and Sir *Worldly-Wisdom* had given him.*

Riches now procured a *chaplain*, and instead of opening to *True Godliness*, whom he was thus made to suspect and discard, he introduced *Counterfeit Godliness*, which was occasioned through his *Ignorance*, and the foolish counsel he had received. Now, this man, as it appears, proved a sad fellow; for though he was a good scholar, being brought up in a university, yet his religion consisted merely in strict forms and outward show. There was indeed not one in all his family that hated *True Godliness* more than he: for he made songs of him, and scoffed, jeered, and derided him continually, calling him a mysterious and nonsensical fellow, talking of things above all human reason, and above all belief. He also stirred up all the neighbourhood to find fault and quarrel with those who were friends of *True Godliness*,

* How important is it that such as are awakened to see their sin and danger should not take counsel with flesh and blood. Alas! not a few are thus ruined forever. Let those who feel the remonstrances of *conscience*, go to some man of God, or holy matron, and ask advice. This may be the Master's last call; if it be refused, we may "suddenly be destroyed, and that without remedy." *Ed.*

while he affirmed that he himself was properly entitled to that name. Poor *Conscience* himself was in some measure deceived and appeased. He saw so much appearance of piety in the order of family worship, and going to meeting, and reading the prayer book, that he seemed to think his hopes of his master's reformation were now realized.

Godliness now perceived he was like to have but cool entertainment at this house; so having waited at *Riches'* gate till his patience was almost exhausted, he began to think of a removal, and to travel to some other place: but before he took his final farewell, he was resolved to speak his mind freely to him, thereby to leave him without excuse; and therefore addressed him after this manner:

Godli. Well, *Riches*, I see now very clearly you did but flatter me when you began to hearken to your poor steward *Conscience*, relative to my reception into your house; for it is very plain, you are grown far worse than before, and have blinded his eyes, by entertaining another, who calls himself by my name. But before I depart, I will show you the great danger you are in, and the cause of it. The truth is, you have such a company of loose, base and deceitful servants, that they will ut-

terly undo you, and bring upon you the eternal ruin of your poor soul, which I designed, by my coming to you, to save, and make happy forever. There was never any who entertained those graceless enemies of God, but were ruined by them at last; nay, and not only eternally in the world to come, but many times outwardly in this world; therefore I advise and entreat you to get rid of them, and promise I will help you to far better servants in their stead.

Can you think it safe for you to keep *Presumption* in your house, since there is scarcely a more deceitful and dangerous wretch in the world? How many thousands of poor souls has he destroyed by causing them to presume on the mercy of *God*, and the death of *Christ*, and yet live in *sin*, *pride*, and *covetousness*, and in a vile manner hating and contemning me? Doth not God say, "It is hard for a rich man to enter into the kingdom of heaven;" and yet you are persuaded by him to think it is an easy thing. And doth not the Scripture say, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of God?" Matt. v. 20; and yet he tells you, that by doing a few good deeds, or by giving a little of your abundance to the poor,

your state is safe, whereas, many of the Pharisees, as to acts of charity, exceedingly outdid you: nay, doth not St. Paul say, "Though he gave all his goods to the poor, and his body to be burned, yet without charity (that is to say, true love to God and *Godliness*) he was nothing?" 1 Cor. xiii. 3; and yet you, though you slight and condemn *Godliness*, are taught to presume on God's mercy, who hath notwithstanding positively said concerning you and such as you are, "He that made them, will not save them; and he that formed them, will shew them no favor." Isaiah xxvii. 11.

As to what *Self-love* saith, it is abominable. Do you not find the Lord Jesus say, that "Unless a man deny himself, he cannot be my disciple?" Matt. xvi. 24. Now, this fellow is one of the rest there meant, even *Self-love* and *Self-righteousness*, as well as *Sinful-self* and *Natural-self*. Sir, you must get rid of them all, or perish forever.

And then as to *Worldly-Wisdom*, he is Satan's *Attorney-general*, that ever gives counsel to all that hearken to him against God and Christ, and all revealed religion. He deceives and ruins the souls of men, ridicules all supernatural discoveries of God, or revealed religion, and would indeed paganize this land

again. Doth not Paul say, "The world by wisdom knew not God?" He would have you believe nothing to be a truth or principle of religion, that lies above your own reason; and therefore he says that there is nothing mysterious in Christianity; by which he gives the Scripture the lie, that says, "Without controversy, great is the mystery of godliness." 1 Tim. iii. 16.

He will not suffer those that hearken to him to believe the Trinity of persons in the sacred Godhead, nor that Christ is the most high God, and yet truly Man in one person, because it lies above man's wisdom or understanding to comprehend it; nor that sinners can be justified by the active and passive obedience of Christ, though it is positively asserted to be thus by the Spirit of God in his word.

This *Worldly-Wisdom* and Sir *Human-Reason* taught the Greeks (in the apostles' time) to contemn the preaching of Christ crucified, and salvation by him, as a foolish notion or idle dream, and so they strive to persuade people to think now, and thus to trample the chief principles of the Christian faith under their feet.

Is it not evident that there are many earthly things, or things in nature, which no man

can comprehend, nor give a reason for; and is it surprising then, that the mysteries of the gospel, or the deep things of God, are above human reason to conceive, so as fully to comprehend them?

Yet, though these mysteries are *above* human reason, it is not *against* reason to believe them. Is it not reasonable that men believe what the God of Truth affirms? These scorners would not have you "sell all you have, and give it to the poor;" yet you know the Lord Jesus Christ gave that counsel to a rich man; and if you do not part with all *in your love and affection*, and actually when God calls for it, you can be no true Christian, because you do not love God with all your heart, nor above your gold and silver, or earthly riches.

Moreover, if you will not choose to become a fool in the esteem of carnal men, you can never be truly wise. See 1 Cor. iii. 18, "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." Let worldly wise men account you a fool; if you are spiritually wise, wise unto salvation, it matters not how you are called and censured by such whom Satan has blinded. Doth not the apostle say, "That the world by wisdom knew not God?"

Your servant *Unbelief* is a wicked, devouring monster, that hath sent millions to hell, by hindering them from believing what God hath said in his word. He will not suffer you to believe nor give credit to that word, "If any man love the world, the love of the Father is not in him," 1 John ii. 15; nor to that word, "Except a man be born again, he cannot see the kingdom of God," John iii. 3; and "he that believeth not shall be damned," Mark xvi. 16; and many like awakening sentences. And thus he teaches you to make God a liar; for he hath said, *You shall, without true faith, perish in your sins:* but *Unbelief* says, *Ye shall be saved, though ye live in your sins.*

As to what *Ignorance* says, That you may purchase or merit peace of conscience by giving more liberally to the poor; and that you may also make you friends of the mammon of unrighteousness; he would make you think, that God and Jesus Christ will in that way become your friends, and save your soul when you die.

Sir, If you gave all your goods to feed the poor, (which you are far from doing,) yet you would be miserable; nothing that you can do can change your state, or procure God's acceptance of your person; no, you must obtain

union with Christ, and receive me, or perish in your sins forever.

If money could purchase peace of conscience, or giving liberally to the poor merit heaven, what rich man need to fear being damned? And then also it might be very easy "for a rich man to enter into the kingdom of heaven," which the Lord Christ says is not an easy thing. Sir, while the world is in your heart, in your love and affection, "the love of the Father is not in you," though you give much to the poor. As the young man, who was very rich, wanted one thing, so do you; that is, true faith and an interest in Christ. "You must be born again, or you cannot enter into the kingdom of heaven;" and that you can never be, until you receive the Holy Spirit, and let in *True Godliness.* Whosoever receives me, receives the Spirit and true and right principles; such as these, that "all your own righteousness is as filthy rags;" and that all works before grace, are dead works, and profit men nothing. Moreover, That Christ's righteousness, exclusive of all inherent righteousness, alone justifies a believing sinner.

As concerning *Pride,* whom you entertain, as a sweet and beloved friend, he hath been the ruin of many souls; nay, and not only

men, but angels also; for it is thought he was the principal one who wrought their destruction, and from heaven cast them down to hell, and of angels of light, made them devils. But, sir, remember that word, "Pride goes before destruction, and a haughty spirit before a fall." What became of the great king of Babylon, Nebuchadnezzar, for entertaining this fellow? Was it not *Pride* that brought him down, and turned him a grazing, to eat grass like oxen? Dan. iv. 33. Moreover, what became of Herod the Great, who was fond of this companion? Did he not bring God's heavy wrath upon him in such a fearful manner, that a blessed angel was sent to smite him with death immediately, and he was eaten of worms? Acts xii. 23. Have you not read, that "the day cometh which shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble?" Hos. iv. 1. This haughty *Pride* is one of those seven things, as Solomon shows, which God hates, Prov. vi. 16. If you will not, O *Riches*, be persuaded from all I have said, to turn him out of your house, even take what will follow.

Vain-Hope, I know, is one that hath kept up your spirits, and spoken peace to you all along; but he will leave you like a false-heart-

ed and treacherous friend, when you come into distress. You hope to be saved, (and so did many thousands that are now in outer darkness;) but alas! what ground have you to build your hope upon? "The hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be as a spider's web," Job xviii. 13, 14. Ah! sir, what will your hope avail you, though you have gained the world, when God taketh away your soul? Job xxvii. 8.

And lastly, as to your chosen friend *Covetousness*, he is made up of idolatry; and what can be more detestable to the Lord? He is indeed the ringleader to almost all manner of wickedness; nay, there is scarcely a viler and more abominable wretch breathing on earth, therefore, justly called, "the root of all evil," 1 Tim. vi. 10. He hath taught many to play the thief, some to commit treason, and others to murder innocents for their inheritance; he is guilty of bribery, usury, extortion and oppression: it was he that made poor Achan lose his life; he also contrived the death of Naboth and his sons; and, more than all, he tempted Judas to sell, and basely to betray my dear Lord and Master Jesus Christ, for thirty pieces of silver. Do not blame me, therefore, if I

bear so hard against him, especially, as I can seldom get one foot into any rich man's house through his means. It is he and his companions who keep me out. He hath, through his hard heartedness, almost famished all the poor, both in city and country; and hath also of late very near betrayed my whole interest that I have in the world, into the enemy's hands: he hath also grievously corrupted many who profess kindness to me, by encumbering their minds with the affairs of this life. When they should be hearing God's word, he forces them to abide in their shops; nor will he suffer many of them to take a little time to pray in their families, nor in their closets. He has also exposed many of my poor ministers to many great straits and necessities, by which means their heads have been so filled with the cares of this life, that they have been incapacitated to preach the gospel as they ought to preach it; nor can they get such helps as are necessary, and all because of him. Nay, he hath almost undone every nation, by corrupting the law, and subverting justice, causing judges to judge for reward, and lawyers to plead more for fees than for equity; and hath spoiled commerce, for he hath monopolized trades and commodities, so that many men have been undone by

him. Sir, I cannot reckon up all his horrible crimes; and is this he you so dearly love? And must I be slighted and disregarded by you through the love you bear to him? Alas! Sir, he will bring your soul, if you follow him, to destruction. Pray, what became of Ananias and Sapphira, whom he forced to tell a lie to the Holy Ghost? Acts v. 1—4. Who was it that caused the young man in the gospel to fall short of heaven, and to go away from Jesus Christ very sorrowful; and Demas to turn apostate, and embrace this evil world? Was it not *Covetousness?* Ah! Sir, take heed of this miscreant; for though some wicked ones of the earth may bless you, yet he will cause God to hate you. See what David saith, "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Psl. x. 3. Consider these things, and be persuaded to put away all these deceitful companions, which you have so long nourished in your house. Oh! that you would now at last, before I leave you, hearken to my counsel, and receive me into your house, and renounce that monster you have lately embraced, who calls himself by my name! What do you say, *Riches?*

Riches. Do you think I shall entertain you, and by so doing not only lose all my great honor

and credit amongst men, but be impoverished by your continual requisitions for what you call charitable uses?

Godli. Is not that honour that comes from God better than all the vain honour poor mortals can give you? You have, besides, a noble example to follow in this case: remember Moses; he was not of your mind. Some rich and noble men have, for my sake, denied themselves all the glory of this world, and accounted the reproaches of Christ greater riches than all earthly honours and sinful pleasures which are but for a season.

Riches. If others were such fools as thus to disgrace themselves, what is that to me?

Godli. Sir, I perceive your condition is miserable, for you seem to be hardened; and whilst you have had gracious means afforded you, to bring you to repentance, you are grown worse and worse: however, let me tell you, if you die before you have embraced and received me into your house, you will perish in your sins, and hell will be your portion forever. Those who reject me, reject God and Jesus Christ also; and to tell you the truth, all this time I have been at your door, the Lord Jesus hath stood waiting likewise.

Riches. Leave your canting. Do you begin to threaten me? am I not my own master? would you lord it over me? I perceive what you aim at; you would have me entertain you, that so your poor despised offspring may take advantage of me. I could find in my heart to be revenged on you, and set all the rabble of the town upon you. Sirrah! I have considered the business, and have had advice what to do from two able counsellors, Dr. *Self-Love* and Sir *Worldly-Wisdom.*

Godli. Sir, St. Paul did not take advice of those depraved, degraded counsellors; for he tells us, "he consulted not with flesh and blood."

Riches. When will you leave off your prating? You are called *Godliness,* but that is not your name: you are, I understand, a factious *fellow,* and your name is *Stubbornness,* alias, *Singularity;* one may know what you are by the many names you go by. Know you, therefore, friend, that I have received the True Godliness already, and him will I keep. He is indeed an honourable person, one whom great men love, and is in favour with the princes of the earth: but as for you, I see no encouragement for any one to respect you; for as most people in all nations speak against you

and hate you, so you would, I know, soon spoil all my joys, and bring nothing but sorrow and fear along with you. I can not so much as make a false statement for my advantage, but you would threaten me with eternal ruin; nor go to a tavern, and by chance take a glass too much, and let now and then an oath slip, but you would stir up my steward *Conscience*, to censure me unmercifully; but I shall teach him his place. Beside, if I should not give to the poor according to your humour, I should be censured and condemned by you as a wicked person; yea, and most of my habitual desires you would call hurtful lusts, and say they must be mortified, and that my greatest favourite must not be spared. I perceive what a fool you would make me; be gone from my door, or I will call one of my servants, who shall drive you out of the town.*

* See how the heart, which, softened by sickness, seems half disposed to cherish pious feeling, but does not resolutely and at all hazards proceed to an entire surrender of the soul to God, grows gradually remiss, then listens readily to the dictates of carnal passions, then adopts a *convenient* religion, and finally becomes malicious towards *True* Godliness, and commences persecutor. Thus "the last state of that man is worse than the first." ED.

His anger now rose excessively, and he began violently to thrust *Godliness* from the door, which no sooner did his chaplain, Mr. *Reader*, perceive, but he came to his assistance, with cruel rage, being excited by *Envy*, and accused *Godliness* in a most wrathful and intemperate manner, calling him all the vilest names he could devise, enough to make any ignorant and unthinking man conclude *True Godliness* was a hateful companion, and before all things to be avoided and discountenanced. Mr. *Reader* also warmly challenged *Godliness* to dispute with him, and boisterously urged that text, "Be not righteous over much, neither make thyself over wise; why shouldest thou destroy thyself?" Eccl. vii. 16. He thought with this one weapon to have knocked *Godliness* down, and to have foiled him completely.

But he soon answered that no man could be truly righteous over much, nor have too much of that pure wisdom that is from above; but that a man might, under pretence of righteousness, do more than God required of him, and so be righteous over much, (as the papists and others are,) and thereby destroy himself, since will-worship (or deeds performed as religious service, which were not commanded in Scrip-

ture,) was abominable to God; and that a man also might be over wise in his own conceit.

This reasonable and scriptural answer ended the dispute. *Riches* perceiving his chaplain to be worsted, disliked *True Godliness* the more, and raised all the rabble of the town upon him; among which were *Pride, Ignorance, Wilful, Hate Good, Outside, Riot, Wasteful, Hard Heart, Giddy-Head, Pick-Thank, Rob-Saint,* and other ill-bred fellows. Moreover he affirmed, if he were not gone soon, he would send for the constables, *Oppression* and *Cruelty*, to put him where he should be safe. Upon which, *Godliness* was forced to get away and hide himself, or else he had been cruelly beaten, or basely put to death: but he, being out of their reach, by the providence of God escaped without injury.*

Godliness being thus forced to leave *Riches'* door, *Vice* and *Ungodliness* took the full possession of his house, and *Godliness* went on his way, grieved to see how he had hitherto been slighted and abused.

* Persecution may drive religion to temporary obscurity, but true religion cannot be bound by *oppression and cruelty*, much less destroyed by the hosts of evil men. It has always "escaped without injury" and presented itself again elsewhere in all its integrity, beauty and benevolence. *Ed.*

CHAPTER V.

Godliness, in his Travels, came to a Cottage, where dwelt Poverty, with whom he earnestly desired to make his Abode, but was denied.

GODLINESS, finding how basely he had been rejected by *Riches*, and that he could not, with the strongest arguments and motives imaginable, get entertainment with him, travelled farther; and at last chanced to come to a small village, at the farthest end of which, near the common, he espied a little cottage. It was a poor old ruinous building, propped up, as if it was ready to fall. Into the broken windows were stuffed some old clothes to keep out the cold. Weeds filled the little yard before the door, the decayed fence no longer serving to protect the enclosure. The whole aspect was that of improvidence and vice, and seemed to present but an unwelcome lodging to the noble traveller. But, however, remembering what his blessed Lord and Master said, "the poor receive the gospel," *Godliness* resolved to go thither, for he "is no respecter of persons."

He is as willing to be a guest to the poor as to the rich, and to dwell with the peasant as with the prince, or to make his abode in a cottage as in a palace. Being come up to the door, he understood the man's name who dwelt there was *Poverty*. Now *Godliness* knocked five or six times before he had any answer: but at last, being between sleeping and waking, *Poverty* asked, (though very faintly,) Who is there? Who is at the door?

Godli. A friend; my name is *True Godliness.*

Prov. Ah! I have heard of your name, yet know you not: and moreover, I was forbid formerly to entertain one who goes by your name; and it may be you as far as I know. I have heard that many thousands, through your means, have lost their lives as well as their estates. And though I have not much to lose, yet my life is as dear to me as any man's.

Godli. I will do thee no wrong, my friend, but contrary-wise; if you open the door and kindly entertain me, you shall find me the best friend that ever you met with.

Prov. You speak well; but what is it you will do for me? Have you any money to impart, to procure food for my family, or clothing for my almost naked children?

Poverty asked, "Who is there?"—— A Friend. my name is True Godliness.

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Godli. I cannot at present assure thee of worldly good things. I do not proffer men money, or hire them to open their doors to me. If I am not freely and heartily received, I will not enter at all. Friend, I do not trade in gold and silver; but this I will promise, upon the word of Christ himself, that if thou wilt kindly let me in, whatsoever good thing the Lord sees thou dost need, thou shalt have it. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi. 33. You complain of want; come, open to me: remember that word, "They that fear the Lord shall not want any good thing?" Psl. xxxiv. 10. "The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." Psl. lxxxiv. 11. What dost thou say, *Poverty?*

Pov. I am in a very low condition: what you mean I cannot tell; but this I know, my head and heart are filled about other things. Alas! what can you think to meet with, or expect from me? Do you not see what a number of poor, hungry, ragged children I have? It is enough for me to get bread for them: I must leave the things of which you speak to my superiors; I mean such who have more

time to mind them, and are better learned. I cannot tell what to say to you.

Truly, we poor folks in the country think it is godliness enough for us to bear an honest mind, and pay truly for what we have, and go to church now and then, to hear some good prayers, and to say the Creed, the Ten Commandments, and the Lord's Prayer, sometimes at home, when we come from work, if we don't chance to fall asleep first; but if I thought it would be for my profit, I would open to you immediately.

Godli. I will assure thee, *Poverty*, it will be infinitely for thy advantage; hast thou not read—

Pov. I can't read, Sir.

Godli. Well, have you not heard then, that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come," 1 Tim. iv. 8—and that "Godliness with contentment is great gain?" Now, because I see you are weak, I will tell you of some of those great blessings you will gain, if you receive me in truth. Wheresoever I come I bring reconciliation with God, pardon of sin, peace of conscience, and joy in the Holy Ghost; I teach men to be diligent and frugal, and so help them to a decent competency;

nay, I raise men to honour too. I will make thee a son of God, an heir of heaven, and at last set a crown of endless glory on thy head. What dost thou say, *Poverty?*

Pov. I had rather have better clothes, and good provisions, and a better habitation; these things suit my present necessity; but as touching those things you talk of, I do not well understand what they are. Besides, what work will you set me about? I cannot endure hard labour.

Godli. But stay, *Poverty*, what kind of fellows are those you have in your house?

Pov. What is that to you? why do you not answer my questions?

Godli. Why then I will tell you; repent of every sin; believe in Christ; take time for solemn meditation; fervently read the Holy Bible; and every Lord's-day, with great reverence and seriousness, hear God's blessed word, and pray at least twice a day; and with a sacred reference to the importance of time, and claims of relations, be more laborious in your trade and worldly business. This, however, cannot be done, unless you put away that horde of loose fellows which I perceive infests your house.

Poverty had, it seems, divers base and lazy companions, who were all grand enemies to *True Godliness;* their names were *Unbelief, Ignorance, Idleness, Wasteful,* and *Fear-Man,* together with some others. His own children, viz. *Light-Fingers, Faint-Heart,* and *Carping-Care,* were no better. Now, when he felt disposed to open to *Godliness,* these hindered him.*

First, *Sloth* and *Idleness* would not let him rise to call upon God, nor take pains to pull up the briars and thorns that grew in his heart; by which means his field lay barren and untilled, nothing growing therein, but what the ground brought forth naturally. Nay, these made him of such a sluggish temper, and such a lover of rest, that he complained sometimes because he could not go without motion; nay, he was unwilling to be at the trouble of feeding himself; therefore would wish that men might live as trees and plants do. I remember a very wise man told me, "That he hides his hand in his bosom, and it grieveth him to bring it again to his mouth," Prov. xxvi. 15, by

* Let the poor who read this chapter solemnly consider and specially pray against their peculiar sins and temptations, which though in many respects dissimilar to those of the rich man, are not at all less dangerous. *Ed.*

the sad influence of these two lazy fellows, *Sloth* and *Idleness*.

Unbelief told him that the things of which *Godliness* talked were mere fictions; unseen things, in which there was no reality. But when *Poverty* questioned the truth of what *Unbelief* spoke upon this account, and requested some explanations, then the wretch told him they were things far out of his reach, and that he had no part or lot in them; neither could they (if it were possible to obtain them) answer his present necessities.

Light-Fingers told him, he had been for a long while his best friend; and if it had not been for him, he had been starved long before now.

Distrust agreed to the discourse of his thieving brother,* and positively said, if he turned *Light-Fingers* out of his house, (as he knew he must if *Godliness* came in,) he would certainly beg from door to door.

Wasteful told him, that *True Godliness*, if entertained, would not suffer him to buy so good provisions as he was used to do, on trust,

* Reader! art thou poor, and afraid of abandoning some unlawful mode of gain lest you should suffer want? Remember that it is *Distrust* which deters you from reform. "Trust in the Lord, and do good, and verily thou shall be fed." Ps. xxxvii. 3. *Ed.*

unless he knew he was able to pay for them; and that he would not suffer him to go any more to merry meetings, and carouse amongst good fellows at the bar-room, nor recreate himself at cards, bowls, nine-pins, and other sports, for money, on holidays; and that he must be content with such things as he had, and never lose a day's work to gratify the lusts of the flesh, and that also he must change his company; which particularly was grievous for *Poverty* to hear.

Carping-Care tried to fill his head full of distracting thoughts, that he might not have time to think of God, Christ, nor his own soul, from one week to another. He constantly urged *Poverty* to make it his great study either to think where to borrow money, and so get more in debt, or else how to pay what he owed, to get out of debt; or how he should obtain employment. By this means he was filled with sad thoughts, not knowing how he should procure food or clothing for the future. Besides, it could not go out of his mind, but that at one time or other he should be arrested, and thrown into a gaol, having many times fearfully broken his word.

Faint-Heart and *Fear-Man* represented to him the danger he would be in upon many

considerations, if *True Godliness* was entertained.

For, first, they told him how contemptible *Godliness* was grown, being of very little credit or esteem amongst men by reason of *Vice*, which was never more popular; insomuch that *Godliness* was likely to be driven out of the world. They said to him, *Mr. Riches*, who is lord of the manor, hath beat him away from his door, with a perfect hatred; now, if you entertain him, he will soon hear of it, and so will become your deadly enemy, and will pull down your cottage, or warn you out, or be sure not to let you have a farthing of the poor's-money, nor ever set you to work any more; and what will become then of your poor wife and children? Nay, said they, we will tell you more; do you not hear what cruel edicts have been made against *True Godliness?* And how many of the Protestant churches have been pulled down and utterly demolished? And how he is persecuted almost every where? A more liberal and pleasing form of religion is now becoming popular, and will in a little time be generally embraced, and they who entertain *True Godliness* must expect to be reproached and reviled, nay, murdered. Besides, do you not hear that many who have for a long time

entertained him, have lately turned him out of doors? They are weary of him, or afraid to own him; and is this a time for you to think of embracing him? *Poverty*, (said they) pity yourself, and have more wit; you are poor enough already, and this is the way to make yourself more miserable. If *Riches* will not entertain him, who hath many advantages to relieve and help himself in distressing times, and sad exigencies, over what you have, or can promise yourself, there is no ground of encouragement for you to open to him.*

Upon this, *Poverty* resolved not to let *True Godliness* have a lodging in his house, but rather, to put stronger bolts and bars on his door. *Godliness* having waited to hear what these enemies of his would say, and perceiving they had now done, he broke silence, and began to speak after this manner.

Godli. Well, *Poverty*, I expected but little less from you, when I perceived you were resolved to hearken to those graceless companions and wicked children, for they would do their worst to keep me out; but I shall now, however, to undeceive you, answer them all.

* The obstacles which hinder the poor from embracing religion are here strongly portrayed. How true is that scripture, Prov. x. 15, "The destruction of the poor is their poverty." *Ed.*

As to those indolent companions, *Sloth* and *Idleness*, who would not wish you to labour for the good either of body or soul, they have in part brought you into this poor and miserable condition. How many have they brought to beg their bread from door to door! How many have they stirred up to rob, steal, and commit horrible murders, to uphold them in their loose, lazy, and ungodly lives; by which means they have brought, and daily do bring, a number of men and women to the gallows. But the greatest mischief they do, is to the souls of men; for they cast thousands into such a deep sleep, that they will never awake till they lift up their eyes in hell. They will not suffer them to labour to find out their danger, till it is too late; and others, when they do perceive their woful condition, are hindered by them from endeavouring timely, and in a right manner, to get out. They many times cry, "Lord, help us!" and "Lord, have mercy upon us!" but never strive to take hold of the offers of his grace and mercy, by cleaving to Christ, and leaving their abominable wickedness. It is the idle soul that suffers hunger, who shall beg at harvest, and have nothing; though there is bread enough and to spare in God's house, yet they will not suffer you to seek for it; but cause

you to cry, "Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep," Prov. xxiv. 33. Is it not sad, notwithstanding your case is so unspeakably urgent, you cannot through *Sloth* and *Idleness* rise up? You are just ready to drop into ruin, and yet will not endeavour to deliver your own soul. O remember that word! "Take the slothful and unprofitable servant, and bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth," Matt. xxv. 30. And then,

As to *Light-fingers*, he is a thief, and if you follow his dictates, he will bring you to the gibbet; besides, "No thief shall enter into the kingdom of God." 1 Cor. vi. 10.

Wasteful, his brother, is almost as bad as he. It was this vain fellow that brought the poor prodigal to eat husks with the swine, Luke xv. It is he who not only causes you to waste, and foolishly spend your money, but also your precious time, which should be improved for the good of your perishing soul. *Poverty*, can it do you any harm to be taught to become a better husband, and not to consume the little you sometimes get, amongst riotous company, which might be a great comfort to your poor wife and children? Let me

now appeal to my neighbour *Morality*, whether there is any ground for you to refuse to entertain me, because I teach you to be content with mean things, hard fare, and put you upon severe labour, and tell you not to run into debt, unless you know how to pay.

Ignorance is a murderer, and hath destroyed millions of souls: though there was a time indeed when God seemed to wink at him, Acts xvii. 30, that is, did not lay (as it were) his hands immediately upon him; he now is left altogether inexcusable, because God hath offorded you a sufficiency of light, to bring you to the true knowledge of salvation, the necessity of faith and true godliness, if you would escape the damnation of hell.

I found *Unbelief* the other day with *Riches*, and indeed I can come to no one's door, but I find him within. He affirms, that all my promises are fictions; being unseen things, they have no reality in them, or things to which you can never attain; and if you could, yet they could not answer your present necessities. If you would give credit to such a notorious liar, murderer, and blasphemer, who certainly, in a sly and treacherous manner, seeks to stab you at the heart, who can help it? Are Christ's promises of grace and peace here, and glory

hereafter, fictions, because not seen with external eyes? He will tell you also, ere long, if you will believe him, that there is no God nor Devil, Heaven nor Hell, because not visibly seen with eyes; he may suggest the one to you, as well as the other. Come, *Poverty*, thousands of my children, by blessed experience have found my promises no fictions nor idle fancies, but things full of reality, marrow and fatness: "O taste and see how good the Lord is!" And why may not you obtain these glorious good things, viz. union and communion with God, pardon of sin, peace of conscience, and joy in the Holy Ghost, as well as others? They were commonly given in the time of the gospel to the *poor*. Come, *Poverty*, these things are thine, (as sure as God is in heaven,) if thou wilt but let me in; poor Lazarus understood them, and experienced the sweetness of them, and shall through eternity. And then, lastly, have you no need of those good things of mine, because they may not so directly answer your outward necessity? Are not the necessities of your soul more to be minded than to get store of meat, drink, clothes, silver, and gold? What are all these things to the love and favour of God, an interest in Christ, and a right to the kingdom of heaven? How soon,

alas! may your life be gone, and what good will these things do you then? Do you not see they perish in the using? And as they are corruptible, so likewise they can never satisfy, nor fill the desires of your soul, nor do they suit the necessities thereof. Consider, can any of these things make thy soul happy? Can gold or silver enrich it? Or the rarest worldly dainties feed it? Or wine cheer it? No, *Poverty*: if thou hadst the things of this world in abundance, yet till thou lettest me in, and makest me thy chief companion, thy soul will be miserable. What is it to have plenty of all good things, and no God, no Christ, no pardon, no peace, but contrary-wise, the curse of God, horror of conscience, and ruin at last? Thou wilt, *Poverty*, become more happy if thou dost open thy door to me, and thou and I dwell together, than the proudest monarch of the earth; thy comforts, inward peace, and joy, will excel theirs, and thy riches be more abundant in quantity, besides the rare and excellent quality of them; nay, and thy glory will be far more transcendent: and besides, it will abide with thee to all eternity. As touching *Carping-Care*, he hath almost broken thy heart already: he will not let thee sleep at night: but by telling thee of thy wants

necessities, sadly disturbs thy mind, though he never gave thee a farthing; and why shouldst thou hearken to him any longer? He is thy utter enemy as well as mine. Turn him away, and Christ will care for you.

He has depressed thy spirits, weakened thy body, and marred thy senses, especially the spiritual senses of thy soul: so that thou canst not think one serious thought all the day. Nay, when *Sloth* and *Idleness* will even let thee go to hear God's word, he follows thee thither too: and so confounds thy mind with wandering thoughts, that devotion is spoiled, and you profit nothing; therefore, I beseech you, thrust him out.

Distrust, that faithless fellow, sets on this base *Carping-Care*, to perplex thy mind. And this is not all; he tells thee if thou turnest *Light-Fingers* out of doors, thou wilt certainly go a begging. Come, *Poverty*, they are a pack of lying enemies, set on by their great master *Apollyon*, to bring thee to shame. What! can there be no way to live, but by breaking God's commandment, "Thou shalt not steal." Is not he a wretch that shall call in question the care and faithfulness of God, whose promises are to feed and clothe thee, and to supply all thy necessities in the way

of thy duty, so that thou shalt "want no good thing," (as I stated before,) though thou possibly mayest think that good for thee, which God knows is not? Isa. xl. 11. Psal. xxxiv. 9, 10.

In the last place, let me speak a few words to those cowardly fellows, *Faint-Heart* and *Fear-Man*. Isa. li. 12. They would have you fear man more than God; and yet I am ready to believe some of their words take as much place upon your heart as any thing you heard from the other.

They say I am grown here of late very contemptible, and am of very little esteem or credit amongst men, Isa. liii. 3, and that I shall ere long be constrained to fly into a corner to hide myself.

To this I answer, I never had much esteem amongst great men; nay, in every age of the world very few of such have given credit to me: and now being come almost to the end of my travels into the last and worst age, I expect no other usage. How should I have many to admire and fall in love with me, when the Bible positively says, "All the world wondered after the beast," Rev. xiii. 3, that is, they were in love with, and admired *Counter-*

feit Godliness? I marvel not at it, because the false prophets have ever been more readily embraced than the true, and their words generally believed. "If another comes in his own name," (saith Jesus Christ) "him you will receive." The reason is easily discerned: because they soothe the people in their sins, 1 Kings xxii. 13, 22. Do you not see how *Counterfeit Godliness* gives liberty to men to please their sensual lusts, teaching an easier way to Heaven than I ever did or can? for I always taught, as at this day, the doctrine of self-denial, Mark viii. 34, the necessity of faith in Christ, regeneration, and mortification of sin, &c. John iii. 5.

They say, I shall ere long be forced to fly into some corner; if it should chance so to come to pass, wo be to you; and indeed you had the more need with all speed to receive me into your house, lest if I retire you find me not, and so perish in your sins, John viii. 22.

Again, What though *Riches* hath rejected me, he never had much kindness for me, but was generally my enemy; and whereas they say, he will be displeased with you, and warn you out of your house, if you entertain me, what then? Christ will receive you into his house, and how much better to possess him

for a friend, than any prince upon the earth. "When my father and mother forsake me," saith David, "the Lord will take me up." Have you not read of that poor man whom the Pharisees excommunicated for cleaving to me, and how the Lord Jesus graciously received him? John ix. 35. Come, *Poverty*, do not fear the worst that men can do. God will help you, and he is above all; and it will be but a little while before that word shall be made good, "Your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified; but he will appear to your joy, and they shall be ashamed," Isa. lxvi. 5. Alas! my friend, the time is at hand when all will be undone, and be forced to cry out, Wo, wo, wo, that ever we were born! except those who make me the joy and delight of their hearts. Say to the righteous, "it shall be well with him; wo to the wicked, it shall be ill with him," Isa. iii. 10.

As to what *Fear-Man* affirms that many who heretofore entertained me have lately driven me away, it is sad indeed, to see any leave me in my adversity; but they were false friends, and let them go, John vi. 66; but do thou but kindly embrace me, and I will keep thee from falling; nay, thou shalt find me

a sure refuge and defence to thee in the day of distress, Psal. ix. 9. Yea, and I will store thee with such good things as the rich have not. I am resolved to feast thy soul continually, and never leave thee nor forsake thee. Isa. xxv. 6. Come, thou and I shall live most happily together, notwithstanding thou art poor, if we can but get my dear friend *Content* to dwell with us, 1 Tim. vi. 6. What dost thou say, *Poverty*? Shall I find admittance?

Notwithstanding all that *Godliness* could say, *Poverty* would not give way to him, but began to give him reviling words, saying, he was born a gentleman, though he was now so poor; and that he would not suffer such tumults at his door; for it seems while *Godliness* was praying and pressing for entertainment, one *Persecution*, the offspring of Adam's eldest son Cain, Gen. iv. 8, had collected some wicked fellows together, to drive *Godliness* away from *Poverty's* door. Thus by the opposition within doors and without *Godliness* found no lodging there; and at last had to depart, though he escaped not without many bitter threatenings and blasphemous words.

Now, one reason why neither *Riches* nor *Poverty* would receive *True Godliness* was,

because *Consideration* dwelt with neither of them, who being a grave counsellor, might possibly have given them better advice, than to deny entertainment to so estimable a friend. *Godliness*, after this, began to be at a stand which way to travel next; but hearing of *Youth*, who lived not far off, he resolved to see whether he might not get a dwelling with him, because he was one that his commission particularly directed him to visit.

CHAPTER VI.

Godliness *applies to* Youth, *who pleads various Excuses, and at last utterly declines receiving him at present.*

Not discouraged with the mal-treatment from which he has just escaped, *Godliness* hastens to *Youth*, whom he finds enjoying himself in the shade of a beautiful grove, attended by his companions.

With difficulty could he obtain any notice; and when he did, *Youth* looked on him with some rudeness, and inquired, with visible resentment at the intrusion, who he was.

Godli. Your true friend and well wisher, *Godliness.* I have come to offer my company and services, and am ready not only to teach you how best to enjoy this present life, but the only method of escaping the awful evils of the world to come.

Youth. Dear Sir, I am not so ignorant of the sources of delight as to need your counsel;

and as to the future dangers, of which you speak, I mean to guard against them. And beside, do you think me a wicked reprobate? I mean to injure no one in my gaiety. My character is without a spot, I assure you. Go to old cruel misers, and to thieves, and such wicked persons, and reform them; as for me, I have no need of you, Mr. *Godliness*, at present.

Godli. Aye, Sir, but you need my Master's righteousness, Rev. iii. 17, 18, and also a part in his kingdom; and these are but a part of those glorious commodities I have to bestow upon you, if you will follow my instructions.

Youth. Aye, there it is; I perceive I must entertain you, if I would have them; but I tell you plainly, though my purpose is to hearken to your words at a proper time, yet just now your company does not suit my age. Sir, you will spoil all my pleasures, if I now receive you. You will cause me also to abandon these dear friends and companions who rejoice my heart by their friendship and delightful society.

Now, those whom *Youth* called his friends were *Pride, Wanton, Vain-Glory, Love-Lust,*

*Ambition, Gay-Clothes, Gamester, Please-Friend, Time-Server, Scornful, Hate-Good, and Scoffer.**

Godli. Young man, believe me, those pleasures and delights upon which your heart is so much set are very hateful to God, and also abase your noble soul, which is of a sublime extraction. Farthermore, hear Solomon, "Rejoice, O young man, in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes. But know, that for all these things, God will bring thee into judgment." O, my young friend, you will indeed pay dear at last for all your sensual pleasures.

Youth. But for all you say, Solomon made trial of all the delights of the children of men before he condemned them, and so will I too, as far as I can.

Godli. It is true, Solomon did so; and doth he not, by the sad experience he had of them, tell you, "All was vanity and vexation

* Though every youth is not influenced by all these lusts and temptations, yet let no reader be satisfied because he is divested of a part, if he be conscious of cherishing any. [One leak will sink a ship, and one habitual sin will destroy the soul.] *Ed.*

of spirit?"* Come, son, you had better better believe the poison in the cup is deadly, than taste of it.

Youth. Sir, pray speak no more; I have not yet sowed all my wild oats; let me alone. In due time I shall send for you.

Godli. Let me rather persuade you to remember that "he that soweth to the flesh, shall of the flesh reap corruption." Gal. vi. 8. You will consult your best interests by sowing to the spirit. And now I will foretell you what kind of crop you will have at harvest by sowing to the flesh.

Youth. Why, Sir, what crop shall I reap?

Godli. You are likely, in the first place, to reap in this world disappointment and regret, as the fruit of your folly and irreligion.

* Solomon never deliberately chose to discard religion, and indulge iniquity; and is therefore no authority for the decision which *Youth* makes. It is remarkable that no sin is recorded of Solomon till after he gave evidence of true piety. His sins therefore arose from great infirmity and temptation. *Youth* should remember that a sin called small by the world, is greater before God, when deliberately committed, than a more scandalous offence to which there was great provocation, and which is sincerely lamented. *Ed.*

Secondly, you will reap infamy and reproach; for "sin is the shame of any people." Prov. xiv. 34. And it will be a wonder if you do not reap want and beggary too in the end.

Thirdly, you will reap a crop of horrible and unsupportable guilt, Prov. xviii. 14, by which means your conscience will so torment you, that you will not be able to endure it, unless you go on in this ungodly course so long that it shall become seared as with a hot iron, and then you will reap foul and detestable pollution; yea, such corruption that will cause God to loathe your soul.

Fourthly, you will reap all the fearful plagues and curses that are in the book of God pronounced against wicked and presumptuous sinners, Deut. xxix. 19, 20, 21.

And lastly, at the great and terrible day of judgment, you will reap a full crop of God's eternal wrath and vengeance; the dread retribution of endless torments, Matt. xxv. 41. Now, if, with all these things before you,* you

* The young man, deluded by the great adversary, cherishes no apprehensions of so fatal and unalterable consequences. But such are, assuredly, the penalties of folly, and he who persists in his evil way, does but pull down these curses upon his own head. *Ed.*

like to gather such a harvest, go on and sow to the flesh plentifully.

Youth. Sir, I intend to sow other seed hereafter; I desire only a little liberty in these my youthful days. If you will call when I am old, I shall be willing to entertain you; nay, Sir, I solemnly promise you, I will then open my doors to you.

Godli. Alas! my young friend, promises to open hereafter to God and *True Godliness*, seldom end in real performance: he who promised to go and work in his master's vineyard went not, Matt. xxi. 30. Such as now decline my proposals with promises to become godly hereafter, it is evident, purpose to be wicked for the present. Besides, do you know you shall live to advanced age? Or, if you should, that God will send me then to knock at your door? Nay, let me tell you, if I should then visit you, I fear it will be to no purpose, because you already ripen apace in wickedness, and sin is of a hardening nature. Evil habits are not easily changed; the Ethiopian may as soon change his skin, or the leopard his spots, as you may learn to do well, Jer. xiii. 23. and open to me, when you have been a long time accustomed to do evil: therefore open to me now.

Youth. Sir, you will excite my displeasure presently, if you do not leave off your canting. You are, I am sure, a gentleman for whom few or none have any regard. Have any of the rulers and nobles of the nation embraced you? John vii. 48. Why do you not see if they will entertain you?

Godli. Nay, be not offended with me; I seek your profit; I will do you no wrong. You shall not suffer in the end by me, though possibly you may have to part with some things for my sake; but if you do, I will repay you again an hundred-fold in this world, Matt. xix. 29; and in the world to come you shall have life everlasting. What though not many mighty, not many noble ones love, or entertain me, 1 Cor. i. 26, it is not because I do not deserve esteem from them, but because they are incensed against me by the devil, and are in love with *Vice*, my mortal enemy. Sir, I am traduced, and rendered very odious by wicked men, as if I were factious, restless, and seditious. Acts xxiv. 25. And this is the reason why I am so slighted and contemned.

Youth. Aye, and to speak the truth, I cannot believe but that you are the cause of all the present discord, animosities, and confusions that are amongst us; for since you came

into this country, what disputes, contentions, and distractions, have been here?*

Godli. I and my children ever, I must confess, were thus censured and falsely accused, though never so stigmatized as now of late, Isa. viii. 18. Jerusalem of old was called a rebellious and bad city, because I dwelt in it; and my enemies said of old time, Sedition had been there, and that it was a great enemy to kings and governments, Ezra iv. 12, 15. But it is no marvel I am thus abused, considering my Lord and Master himself was loaded with like calumnies, John x. 20. being accused with sedition, and called an enemy to Cæsar likewise. But let not this discourage you from receiving me, for all these charges are utterly false, being contrary to my nature, and abhored by me and all my good friends. I do this day protest and declare I am unjustly charged. I am for peace, unity, and concord, and always teach them. I abhor strife and contention, and

* Youth has but just affirmed his intention to regard religion at a future period, but gladly catches at a thought which helps him to make present opposition. If godliness were hurtful, it should never be admitted. He promises future admission, while he at present denounces it. Thus inconsistent are the excuses men offer, and thus do they deceive themselves. *Ed.*

every evil work, and have endeavored to bring all men to live in love with one another. I always teach those who embrace me, to be holy, peaceable, gentle, easy to be entreated, full of mercy; to hate hypocrisy, and deny all the lusts of the flesh. Therefore take notice, if any who are called by my name, or profess love to me, are unholy, given to strife, contention, falling out with their neighbors, making causeless disturbance in the town, place, or house where they dwell, or churches also, I do this day utterly disown them. If at any time where I am received, the father is set against the son, and the son against the father, or one neighbour against another, it is not I that am the cause of it, but those enemies, *Pride*, *Unbelief*, and *Sensuality*, that are in the hearts of the adverse party, they having espoused the interest of *Apollyon*, my grand enemy; and alas! it will be so, unless I could connive at, or bear with those evils which are in the hearts of men. But can it be supposed that *Virtue* should agree with *Vice*, or *True Godliness* indulge men in *Ungodliness*, or *Truth* join in with *Error?* Alas! should I do this, I should lose my very being, and be no more what I am. It is as impossible for light to have fellowship with darkness, or *Christ* to

have concord with *Belial*, as it is for me to allow of any of the enormities of men. Should my children do it, they would at that very instant cease to be my children. Therefore, let all the world bear me witness, that I clear myself of those crimes and calumnies with which I am charged. And farther, to vindicate myself, I call in the testimony of St. *James;* hear what he hath to say in relation to the horrible charge brought against me. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." Ch. iii. 14, 15. "From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?" Ch. iv. 1.

Youth. It will not be for my honour to give you a reception. I shall be derided and scoffed at, should I do it, and be looked upon as a foolish person: therefore pray depart.

Godli. What if you lose the honour of this world? I will raise you to far greater: "For honour and riches are with Christ; yea, lasting riches and righteousness." Prov. viii. 18. John xii. 26. They that receive me, and serve Christ, God will honour.

Youth. Pray let me alone at least until anoth-

er time, when I shall have advanced a little in life.

Godli. Sir, my Master commands you to "remember him now in the days of your youth," Eccles. xii. 1, and to remember him, is to embrace me: and let me tell you, to reject me, is rebellion against him who is the King of kings, and Lord of lords, John xii. 48. Shall not what he requires be done?

Youth. I have other business at present; take your answer, therefore, and depart.

Godli. Do not mistake. To receive me, and to lead a godly life, is business of the greatest concernment. Were you not made and sent hither on purpose to serve and honour your Creator, and not to live like an irrational being, and serve the enemy of all righteousness, as you have done? Isa. xliii. 21. Acts xvi. 27. If you persist in these courses, be assured you will perish in hell at last.

Upon this the young gallant was in a great rage, and affirmed that he would be revenged on him, and on all his friends, if he did not keep at a distance. And his companions and attendants, mentioned before, stirred him up to fall upon *Godliness* immediately, and compel him to depart. *Pride* swelled, *Vain-Glory* vaunted himself; and both bid him disdain

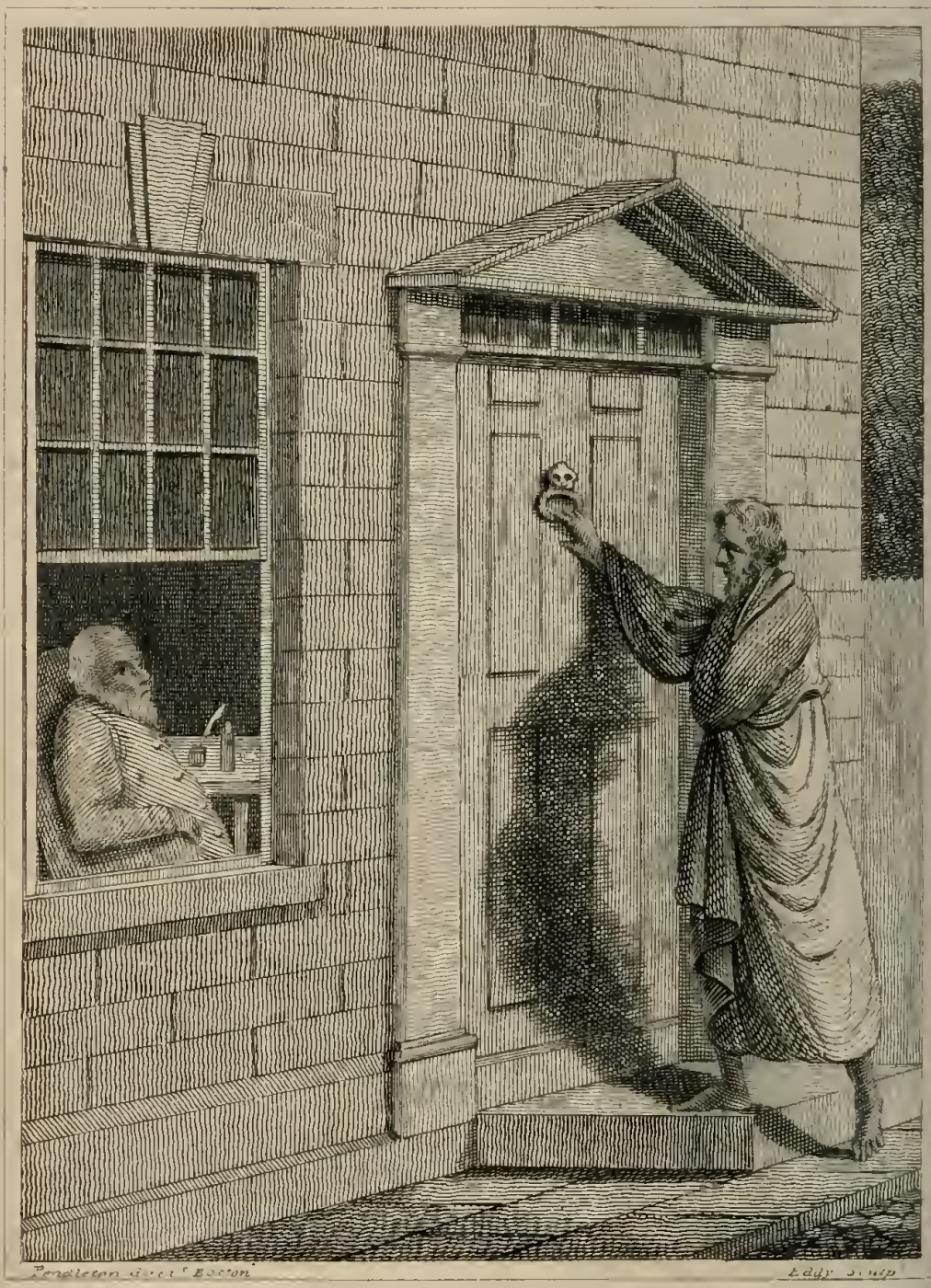
the proposal *Godliness* had made. *Time-Server* and *Please-Friends* bid him conform to the custom of the times, and do as other youth did. *Scornful* looked with contempt upon *True-Godliness; Gamester*, set him to play at cards; *Love-Lust* enticed him to the abodes of infamy; *Scoffer* and *Scornful* jeered and derided him: and not only so, but made base songs of him; and *Hate-Good* commanded them all to fall upon him, and banish him from the world. Had it not been for fear of some neighbours, though they were but moral people, he had doubtless been utterly trodden down under their feet. But happily he escaped this time also, leaving poor deluded *Youth* to himself, resolved to gratify his own sensual and luxurious appetites.

CHAPTER VII.

Godliness *at the Door of* Old-Age; *the Reasons why he refused to entertain him.*

Godliness, being now rejected by *Riches*, *Poverty* and *Youth*, resolved to see whether he might not be entertained by a certain decrepit and feeble person, called *Old-Age*, concluding with himself that it was very probable his dear friend, *Consideration*, whom he had a long time sought for, might lodge in his house; for, said he, surely *Wisdom*, though he dwell not with *Riches*, *Poverty*, nor *Youth*, yet doubtless he will be found with the aged, Job xxxii. 7. Besides these encouragements, he believed him to be the same person who, when he was on a journey many years before, had promised to welcome him at some future time. He therefore made directly up to his door; but knocked and called a considerable time without any answer. At last *Old Age* inquired who was at his door.

Godli. Your real friend, *True Godliness*, who would fain have a lodging with you.



"Old age inquired who was at his door"

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BOSTON, LINCOLN & EDMANDS.

Old-Age. Godliness! I have heard, I think, of you, but do not know you. Besides, I am not able to rise up from my chair to let you in. I have such a weak and crazy body, and am so full of pains and aches, that I have enough to do to sustain my own infirmities. Pray come another time: do not now trouble me.

Godli. Alas! Father, you may not live another day; death may seize you before to-morrow morning, Prov. xxvii. 1. Why should you put me off? I came to you when you were young, and then you stated that you could not welcome me, because you had not sowed all your wild oats, and you were too young, and I was not a suitable companion for *Youth.* Moreover, you then said, when you were old, you would let me in; and will you put me off now too?

But all would not avail. *Old-Age* was settled so on his lees, and had had such rebellious servants and children, that they would not suffer him to show *Godliness* the least favour, Jer. xlviii. 11. The names of some of them were *Weary-Limbs, Dim-Eyes, Peevish, Hard-Heart, Impenitency, Self-Conceit, Enmity, Unbelief,* and *Ignorance;* with many more of similar character. Those first named were

his own natural offspring, and somewhat younger than the rest. *Hard-Heart* had been nourished and fed continually from youth, for *Godliness* found him at his house when he formerly gave him a visit; but now he was grown very stout, stubborn, and obdurate. This servant induced *Old-Age* not to regard at all the threats of God. And he was so void of pity, that he stirred *Old-Age* up to oppress poor *Conscience*, who kept his accounts, and at every turn to tread him under foot, for telling him so often of his debts, (viz. what abundance of abominable sins he had committed against God;) and not only so, but not to regard or pity the sad estate of his own soul. Nor did *Old-Age* concern himself with the low condition of God's church, but would curse and swear, and utter falsehoods, and now and then be intoxicated, notwithstanding he was even ready to drop into hell! And all this occurred through the evil nature of this *Hard-Heart*, and his companions *Enmity* and *Unbelief*.

These three had also bred up another graceless inmate as bad as themselves, one *Impenitency;* so that all that could be said to him by *Godliness*, and his servant, *Theology*, concerning the detestable nature of sin, and his miserable condition, yet he could not be brought to

repent, nor to let one tear fall for his sins; so that that word of the blessed apostle was made good in him, "But after thy hard and impenitent heart, thou treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds." Rom. ii. 5, 6.

Ignorance was in *Youth's* house, and in *Poverty's* house, but not such a deplorable *Ignorance* as seemed to be with *Old-Age;* for he affirmed that God did not trouble himself to take notice of what men did below, but was taken up in relation to high matters in heaven; neither indeed could he believe that he saw through dark clouds. "Is not God," said he, "in the height of heaven? and behold the height of the stars, how high they are! And how doth God know? Can he judge through the dark clouds? Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven." Job xxii. 12, 13, 14.

Moreover, he and *Unbelief* told him that he had as good a heart as the best; and that to hear and read some good prayers, and to mean well, was godliness enough for him. Besides, they would not suffer him to believe that God ever cast any of his creatures, into a lake of

fire. Nay, he was almost persuaded to believe there was no hell at all. As it regarded heaven, they told him there might be some such state, and if so, though he might not have so elevated a place there as some men, yet he should get in among the crowd and find some corner, for heaven was very spacious.

Self-Conceit flattered him, and made him think so highly of himself, that notwithstanding all that *Godliness* could say to confute *Ignorance* and *Unbelief*, he utterly disregarded it. He said, they were all fools who troubled themselves about sin and another world; and that he who had lived so many years, understood better, and knew what to do. He bid *Godliness* cease his importunity; for, said he, every tub must stand upon its own bottom; and sure I am God will not cast away an old man. I was born a Christian, and made a child of God, a member of Christ, and heir of the kingdom of heaven by my baptism, and would you persuade me to think my condition is bad at last? No, Sir, I understand what religion is very well. Do not mistake yourself, for I do not see that I am much pressed by our parson to strict godliness, but to come now then to hear prayers, and receive the sacrament, and this I am resolved to do. And though my con-

dition is considered so bad by you, I am sure there are many in our parish, and good churchmen, who are as bad if not far worse than I.

Godliness by this time perceived *Old Age* was so hardened in his sins, and trained up by *Ignorance* for so long a time, that it was next to an impossibility for the evil habits he had acquired by being accustomed so long to those ways of *Vice* and *Ungodliness*, should ever be changed; and considering he was become so unteachable and self-conceited, was resolved to leave him, not thinking it was worth his time to wait longer at his door, nor give any reply to those base bred children and servants whom he kept in his house; for *Peevish** made him so snappish that there was no speaking to him; remembering that word of the prophet, "Can the Ethiopian change his skin, or the leopard his spots? then may you, who are accustomed to do evil, learn to do well." Jer. xiii. 23. Yet he could not but take pity on him, considering his age; therefore he gave him the following general reply, and departed.

* Peevishness is a besetting sin of age. Let old persons watch and pray lest they cherish or even allow this sin. *Ed.*

Godli. Father *Old-Age*, it grieves me to find you thus blind, and hardened in your evil ways; and the rather, because I see your enemy, Death, now standing with his sword drawn, at your door, ready to enter in, and hell is at his heels. Alas! death, who now shakes his sword before you, will soon sheath it in your heart. What will you do when you come to stand before God in judgment? There is but a little airy breathing between you and eternal burning; it is better to have your eyes open on earth, to bewail your sins, than to have your eyes open in hell to bewail your sufferings. Though you will not let me in now, who would make you happy, yet you will not be able very long to keep death out, who will make you eternally miserable, Psal. lxxxix. 84. It is sad that you will not see your danger, till you cannot escape it. As I now stand at your door, saying, Open to me, but am not let in; so you ere long will say, "Lord, Lord, open to me;" but you will be kept out, for none but those who receive me into their hearts on earth, will be received by Christ hereafter into heaven. Those who contemn *Godliness* here, will be contemned for their ungodliness hereafter. Your poor, deluded soul, who thinks its state so good without

grace and regeneration, will find it bad ere long, under wrath and condemnation: "For, except a man be born again, he cannot enter into the kingdom of God." John iii. 3. This is the day of God's long-suffering, but quickly will come the day of your long-suffering; for he whose mercy you have abused, while you live, will let out his vengeance against you to eternity when you die. 2 Thess. i. 8, 9.

Much to the same purpose he spake to him, and with deep sorrow left him sinking under the weight of his sins!

CHAPTER VIII.

True Godliness, *after this, travelled towards the city Jerusalem, near to which was a small village called Religion, in which dwelt Mr.* Legalist, *at whose door he knocked. The cause why he did not entertain him.*

Godliness, having hitherto barely escaped with his life, thought it now time to leave those parts where he had long travelled up and down, and suffered many hardships, (being generally slighted and contemned by all where he came) and to travel into some other country, amongst people (if he could find such) who were not so abominably wicked, or at least not such visible and open enemies to him; and he thought it desirable to bend his course towards Jerusalem; but before he entered Salem, he perceived a village lying near the city, the name of which he understood was Religion; he therefore turned aside thither, and being informed that Mr. *Legalist* lived at the town's end, near mount Sinai, he resolved to give him a visit, and immediately came to

his door, where with great earnestness he knocked. A voice from within spake to this purpose:

Legal. Who is at my door?

Godli. One who would gladly have a lodging in your house, for though a stranger to you, I am your good friend.

Legal. What is your name?

Godli. Sir, my name is *True Godliness.*

Legal. I wonder much you should say *True Godliness* is a stranger to me, or I to him. He has long been a cherished member of my family. Do be gone, you must be an impostor.

Godli. Sir, it is certainly a mistake; you have been greatly deceived.

Legal. What, do I not know *True Godliness?* This is strange! Sir, I assure you he and I converse together every day.

Godli. It is indeed true that there are one or two persons who go sometimes by my name; and it is very probable you may be acquainted with one of them. Pray what are his manners? What instructions does he give you? For by these I shall know who your guest is.*

* To know whether your religion be true or false, regard its fruit. Do men gather grapes of thorns? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Such as are merely striving to keep the law, have not these results. *Ed.*

Legal. Why, Sir, he teaches me to keep the commandments of God, to lead a righteous life, to do unto all men as I would they should do unto me.

Godli. O! Sir, that is my friend and honest neighbour *Morality*, one that I sincerely love; and I am sure it is great ignorance to take him for me. He will not say his name is *Godliness*; for though in some things we are alike, I teaching the same doctrine you mention, yet do we differ exceedingly in many things. First, we agree in saying you must keep God's commands. Secondly, he says that you must be righteous; I say the like. And, thirdly, that you should do unto all men as you would have them do to you; I say the very same, it being my Master's own doctrine. But we differ prodigiously on other points. He teaches you to seek justification by doing; but I teach you to seek it, by believing: he by keeping the law; I by God's free grace through the merits of Christ.

Legal. What is that, friend, you say? Are we not required to keep the law of God?

Godli. Sir, you ought to keep it as far as you are able, though not as it is the law of works, but as it is the law of Christ. You must not look for righteousness and justifica-

tion by your keeping the law in any sense, (it was on this very block the Jews of old stumbled, and were broken in pieces,) because you have sinned, and daily break the law; and the least transgression thereof exposeth you to the wrath and curse of God.*

Legal. I know I cannot perfectly keep the law, but I will do, by the help of God, what I can. And wherein I, through weakness, transgress the law, God is merciful, and I trust he will forgive me,

Godli. Forgive you! Why, he hath said, "He will in no wise clear the guilty". Moreover, "What the law saith, it saith to them that are under the law, that all mouths may be stopped, and the whole world become guilty before God." Rom. iii. 19.

Legal. What do you say? Will not God forgive me, who am a penitent person? Oh! what a horrible doctrine is this! I believe he will not forgive the impenitent, and such guilty ones, that the Scriptures speak of.

Godli. Mistake not, Sir—all are guilty; all have broken the law or first covenant; all are

* We cannot be justified by *imperfect* works, and as all our services fall short of the standard, we cannot be justified by *perfect* works, so that by the deeds of the law, no flesh can be justified. *Ed.*

under sin and wrath. It is not your repentance that will do; God will not forgive any man, except he believes in Jesus Christ, and takes hold of the merits of his blood. "By the deeds of the law no flesh shall be justified." God will not pardon your sins, notwithstanding your repentance, as a simple act of his mercy, unless you fly to him through Christ, who hath satisfied his justice; for what you say renders Christ's glorious undertaking void and unnecessary; and so casts a great reflection upon the wisdom of God, in sending his Son into the world.

Legal. How do you make that appear?

Godli. Do you not say you will do what you can to keep the law; and wherein you transgress, God will through his mercy forgive you? Now, if God accepts of your obedience in keeping the law, and forgives all your deviations, as a simple act of his mercy, and that hereby you are justified and accepted by him; why then did he send Jesus Christ into the world, to die the cursed death of the cross? If by this way righteousness and salvation are attainable, it is evident Christ is dead in vain; for could not God have done all this if Christ had never come? Thou art a wretch-

ed creature; look to Christ, or thou art undone.

Legal. Nay, Sir, do not mistake me neither! I do not think my righteousness justifies me any otherwise than through the merits of Christ.

Godli. Sir, you err exceedingly: it is not personal righteousness, even though accepted through Christ's merits, that justifies, but the merits of Christ alone received by faith. Now you discover indeed what a great stranger you are to me: you are one of those just men, it seems, who never went astray, or righteous ones, that Christ came not to call. Alas! I always declare and testify, that all men must perish without faith in Christ. Doth not the text positively say, "He that believeth not shall be damned?" Mark xvi. 16. "He that hath the Son, hath life; and he that hath not the Son, shall not see life, but the wrath of God abides upon him." John iii. 36. "There is no other name given under heaven, whereby men can be saved." Acts iv. 12. "Other foundation can no man lay, than that which is laid, which is Jesus Christ." 1 Cor. iii. 11. Come let me in, and I will expel those dark surmisings and hurtful errors, and teach you another kind

of doctrine of which even good Mr. *Morality* is entirely ignorant. I will help you to be holy, and not to depend upon it; to be righteous, but not to trust in it. I will lead you to say, "In the Lord have I righteousness;" and that he is made of God "wisdom, and righteousness, and sanctification, and redemption." But I forewarn you, if I come in, you must banish those helpless and unprofitable servants you have kept.

Legal. What servants would you have me dismiss.*

Godli. Mr. *Mis-Belief*, and *Good-Opinion*, and *Self-Righteousness* must be turned out. Beside, you must also remove your dwelling farther off from Mount Sinai; for look! see the dreadful flashes of lightning, the mountain seems to be all on fire: and hark! do you not hear it thunder! God is angry with you, Sir; there is no seeing his face but through a Mediator.

* Scarcely less hurtful than *Unbelief*. Error in doctrine though, by some lightly regarded, is both criminal, because of our abundant means of knowing the truth; and pernicious, because our conduct is always shaped by our creed. *Ed.*

Legal. What, must I turn pleasant companions and tried servants out of doors?

Godli. There is no help for it. And besides those I have mentioned, you must cast out *Blind-Zeal*, *Ignorance* and *Legal-Heart*, for these are dangerous persons. In their room place *True-Zeal*, *Right-Faith*, *Broken-Heart* and *Good-Understanding*. Nay, Sir, and let me tell you, if you do not quickly expel these out of your tabernacle, you will be undone, and perish in your sins; for notwithstanding your great hopes of heaven, they will soon thrust you down into hell; for "publicans and harlots go into heaven before you."

Upon this he began to be very angry, and gave *True Godliness* hard words, calling him *Libertine* and *Antinomian*, characters that *Godliness* greatly detests. Moreover, *Legalist* told him he was sure he whom he had already received into his house was *True-Godliness*, and he but an impostor. Finally, in a great rage he bid him begone from his door.

Godliness perceiving *Legalist* to be so wedded to his own opinion, that there was no hope of getting entertainment in his house,

left him, and travelled a little farther into the town, being told that several persons lived not far off, who were thought to be sound Christians.

CHAPTER IX.

Godliness *encounters a Man of strange Countenance, whom it appears was an* Antinomian.*

As *Godliness* passed on from the house of this self-righteous professor, he was accosted by a haughty looking person, who seemed greatly disposed to dispute upon religion.

The subject of good works was soon broached; and with no small self confidence he rattled over his threadbare arguments.

Godliness. I am afraid you are not sound. Pray, friend, what do you believe about justification?

Antinomian. I believe all the elect are personally and actually justified from eternity, and beloved by the Lord with a love of com-

* An Antinomian is one who maintains that the law of God is not now binding, and of course holds good works in light esteem. Depending unrighteously on the doctrine of election, he of course neglects, to a great degree, what are called *means of grace*, and declines exhorting sinners to repent and believe. *Ed.*

placency, before they believe, even as they are after being called and sanctified.*

Godli. You certainly are very corrupt in your judgment, and hold a doctrine Jesus Christ abhors. Besides, you talk as if you understand not common sense; can any be actually and personally justified before they actually and personally exist?

Anti. I believe the elect were all actually justified from eternity.

Godli. What, actually and personally justified, and yet actually and personally condemned, at one and the same time! This is strange. Adam, for his first sin, fell under wrath and condemnation, and being a public person, all partake of his corrupt nature; and thus are children of wrath, as well as by their own actual transgressions, and so abide until they are transplanted out of that dead root, and are implanted into Jesus Christ, and partake of a vital union with him, John iii. 18, 36. Can righteousness be imputed, and sin charged, upon a person at the same time? Or are un-

* The Antinomians lose sight of the distinction which should be made between the secret determination of God to bring sinners to repentance, and so forgive their sins, and his actually doing so. This subject is here perspicuously treated. *Ed.*

believers, justified persons? To justify or acquit a sinner, implies he was before guilty and condemned; and thus it was with all believers, before they were united to Christ, as the word of God testifieth, and so doth the Holy Ghost also, by conviction, when it first works upon the hearts and consciences of sinners; therefore your notion charges the Holy Ghost with being a liar.

Anti. I tell you I like you not, nor do I regard what you say. I am for free grace; God sees no sin, nor ever did, in his elect, nor need they mourn for sin, nor indulge any doubt; nay, though they are ungodly, their state is good.

Godli. Ah! my friend, such as you expose me to reproach. Your doctrine, alas, tends to looseness and ungodliness. I hear that your preachers never pray for pardon of sin, nor exhort sinners to come to Christ; and confine their preaching to those whom they suppose are the elect; and also tolerate ignorant people to rend themselves from the true churches of Christ, and will hardly allow any to be true ministers but themselves. Those of your communion I see are like the church of Laodicea; that is, "increased in goods, and have need of nothing," in their own sight, instead of be-

ing, as they ought, poor in spirit. This is manifest, because your haughty preachers are so full, that they need not confess their sins, nor ask pardon of God.

The case of this man was so hopeless, that *Godliness* would not stand to dispute with him, and therefore passed on.

CHAPTER X.

Godliness *came to Mr.* Formalist's *door, who bid him very welcome; but he suspecting his integrity, and that he harboured divers grand enemies of his, particularly one* Hypocrisy, *hesitated to go in. How* Hypocrisy *came to be discovered.* Formalist *at last refused to entertain* True Godliness.

Godliness being informed that there was another professor of religion living in this village, he thought it was convenient for him to see whether he might not get a lodging in his house. He was a man whom all the neighbourhood said had a great love to *True Godliness*: nay, the people verily thought he had for a long time taken up his lodging with him, and wondered when they heard him ask for his house, for by that means they perceived he was a stranger to him. It was a considerable time before he could find where he dwelt, for it appeared he was sometimes called by

another name, viz. *Devotion.** But at last, passing by one man's door and by another, he heard a man at prayer, and he spake so loud, that all who walked along the street might hear him: he then concluded it was very probable he might dwell there; and to his door he came and knocked.

Formal. Who's there?

Godli. My name is *True Godliness.*

Formal. True Godliness! Pray, Sir, come in; there is none in all the world I love more dearly; the best room in all my house is at your service. Pray, where have you been, and what news do you hear? Are the Imperialists and Turks at peace, and all things adjusted? How go things in the world? How doth it fare with our poor protestant brethren in France? What news from Scotland? When will the times be better?

* The character here described is the opposite to that last portrayed, and is of much more frequent occurrence among us. We shall not find so many who answer to this description as of those who imitate *Legalist* or *Morality.* True religion, however, not only regards *duty,* and the law which regulates our daily intercourse with men, but *Devotion* which gives us communion with God. To the last name this man had no good title, though the ignorant gave him this appellation. *Ed.*

Many such questions he asked and professed abundance of respect to *True Godliness*, and (as you heard) bid him come in; but never offered to open the door. *Godliness* was grieved to find him so full of words; but more especially, because he took up his time, and troubled his mind so much after news; nay, and that too, when he should open to *True Godliness*, and just upon ending his devotion; yet nevertheless, *Godliness* very mildly answered him to this purpose:

Godli. Sir, As to your first question, I answer, I have wandered about from place to place, to seek entertainment—I mean, a fit and convenient lodging for a little time, for it will not be long ere I shall have done travelling;* but I am fallen into such an evil and perilous time, that scarcely any one will shew me the favour to take me in, and make me welcome. *Riches*, *Poverty*, *Youth*, and *Old Age*, have all refused me, and shut their doors against me; and since I came into these parts, and particularly to your town, where every one concluded I should be most kindly embraced,

* Think of that reader,—"My Spirit shall not always strive with man." Be zealous and repent, lest the day of wailing come on thee unawares. *Ed.*

the very first man I came to, denied me entertainment; and not only so, but called me hard names, and declared I was a vile impostor.

Formal. What man is that? pray inform me.

Godli. My friend, to answer your question, the man is called *Legalist.*

Formal. O! Sir, there is not a man in all this town more haughty, proud, and conceited than he. He concludes, I warrant you, that he hath godliness enough already; he makes, in truth, the whole of religion to consist in principles of morality. I have heard him say that if a man do but square his life as near as he can according to the law of the ten commandments, not being guilty of gross sins, nor wilfully break any precepts of the two tables, he shall be saved. He never considers all the while the necessity of faith and regeneration; and although he trusts thus to his own righteousness, he is a very worldly, proud, and passionate person; nay, and he himself confesseth, he is a sinner, and yet would be justified by the law; whereas you know the least sins, lusts of the heart, and evil thoughts, are a breach of it; and the smallest breach is death and eternal wrath, without a compensa-

tion made to offended justice; and none was able to do this but Jesus Christ; and none have the blessing of his undertaking, but such as believe.

Godli. You seem to have a good understanding, and what you say is perfectly correct; but how comes it about, you let me stand all this while at your door? Is this your kindness to me? What avail your knowledge and parts, except you entertain *True Godliness?*

Formal. Dear Sir, have I not opened to you already? You are in my affections, and I will farther open to you; pray come in, and do as you please in my house.

Godli. I fear you mistake; you have opened to me in one respect, but not in another: you seem to like my *form*, but not my *power*; my external rites, but not my internal life. I am indeed received into your head, but not into your heart. The truth is, I suspect you.

Formal. Suspect me, Sir! for what?

Godli. That you have one or two implacable enemies of mine hid secretly in your house.

Formal. Who, I Sir! God forbid I should hide any enemies of *True Godliness!* Who

are they? Pray tell me their names? They shall be instantly dismissed.

Godli. *Old-Man*, *Carnal-Affections*, and *Hypocrisy*.

Formal. Dear Sir, be not unreasonable. As it regards *Old Man*, no christian can be quite rid of him; God forbid however I should show him any countenance. As to *Carnal-Affections*, in this you mistake; I have no such domestic, my affections are spiritual. But why should you think I harbour *Hypocrisy* in my house? I will assure you there is none in all the world I hate more than that base fellow, for I know God hates him; and shall I show countenance to him? Lord, far be it from me.

Godli. Nay, *Formalist*, be not too confident; it is not your bare denial of it which is sufficient to acquit you of the suspicion I have of you upon this account. Let us see if we cannot find him out. You have a certain officer in your house, who I am sure can make a righteous decision, if he be not basely corrupted and blinded by your zeal and love to seeming holiness. I know he will not flatter any man, but speak according to his light and knowledge impartially at all times. Sir, I will appeal to him.

Formal. What is his name?

Godli. His name is *Conscience.*

Upon this, *Conscience* was called, and interrogated after this manner:

Godli. Conscience, I require you, in the fear of God, to answer me a question or two concerning your master. Doth he not secretly lodge and hide one in his house, called *Hypocrisy?** For I very much suspect him herein to be guilty; what do you say?

Con. Sir, if you please to give me his character, or give me some certain signs of his behaviour and properties, whereby I may know him, I will faithfully discover all that I understand touching this matter.

Godli. Conscience, I thank you; you speak like an honest man, and indeed I have always found you impartial according to your light.†

* Hypocrisy is here intended to mean *self deception* as well as the *deception of others* We know of no book where the evidences of grace are more clearly described than here. The following eight particulars should be read with the most prayerful earnestness.

Ed.

† "According to your light."—Many make too much of Conscience. It is by no means an infallible guide. One man is conscientious in opposing what another is equally conscientious in attempting to per-

I will then give you such a description of this subtle and deceitful enemy of mine, that you cannot well mistake; and this I shall do by propounding a few questions to you.

First. Sir, was your master ever thoroughly wounded in the sense of sin, being convinced of its ugly and abominable nature? There is nothing more hateful to God than that; not only convinced of the evil which attends it, or is the fruit of it, but that cursed evil there is in it; being utterly contrary to the holy and pure nature of God, a breach of his law; and that which hath made a breach between God and man, defaced the image of God in him, and is the cause of all that abominable enmity that is in his heart against God, and me his blessed offspring; and also makes a man in love with the ways of the devil; nay, to be like the devil, conformable to him, and to do his will.

form. The Hindoo mother conscientiously gives her babe to the Ganges; and the Mussleman conscientiously opposes Christianity, as did Saul of Tarsus. It is the province of conscience not to *make* duty, but admonish concerning it: not to enact laws, but call for obedience. It must therefore have a standard:—that standard is the Bible: and its dictates will be true or false, as they do or do not find authority there.

Ed.

Secondly. Is there no one sin that secretly he loves and lives in (the evil habit never being broken)? Have you not found him now and then telling a lie for his advantage, either to please the company by embellishing his stories, or better to sell his commodities, or to obtain a greater bargain, or to excuse himself from some duty, or to screen himself from censure? Is he not sometimes overtaken by drunkenness? Is he not proud, minding more the honour, praise, and applause of men, in what he doth in religion, than the praise of God? Is he not covetous? Does he give according to his ability to the poor? Does he not rob God to serve the world? I mean, neglect hearing God's word, and other indispensable duties, for worldly profit, and so prefer the world above the word? Is not the world more in his love and affections than God and Jesus Christ? Does he always give just weight and measure, and not take unlawful profit? Does he not make gain of *Godliness*, and use religion as a cloak to cover his secret sin? Does he concern himself for the interest of the gospel, and, by his open-heartedness, shew upon that account, he loves Christ above son or daughter? Is he resolved to part with all, rather than to sin against God, and to

offend you his *Conscience?* Does he see more evil in the least sin than in the greatest suffering?

Thirdly. Does he desire as much to have his sins mortified as pardoned; to be made holy here, as well as happy hereafter? Is he as much in love with the *work* of holiness as with the *wages* of holiness? Does he love the word of God because of the purity of it? Is he willing to bear the cross as well as wear the crown; to be with Christ in his temptations here, as well with Christ in his exaltations hereafter? To live to God on earth, as well as to live with God in heaven?

Fourthly. Is he the same in private as in public? Does he not rest satisfied upon the bare performance of duty, not minding whether he hath met with God or not? Does he pray in private as if men saw him; and in public, as knowing God sees him? Does not his satisfaction more lie in his asking of God, than in his receiving from God? Does he not seek more for suitable words in prayer, than for a suitable heart? Does he not study more for acute expressions to affect the hearts of others, than to meet with powerful impressions upon his own? Does he not lengthen his prayers before others, and hurry them over in pri-

vate? Does he as much seek after what he needs from God, as that which he needs of the world?

Fifthly. Can he bear reproofs kindly for his faults, and take them patiently; nay, and esteem him his greatest friend, who deals most candidly with him? Is he ready to take shame to himself, and give glory to God? Can he be contented in the way of well doing, though he meet with little sensible comfort from God, or outward respect from saints?

Sixthly. Does he as much desire to have his heart filled with grace, as his head with knowledge? Does he take as much care to make the glory of God his end, as the command of God his ground, in what he does?

Seventhly. Is he not more severe in pressing the smaller concerns of religion, than in urging the greater? Does he not require those duties of others, which he himself is loth to practise? Is he not more curious to know other men's conditions than his own?

Eighthly. Has he received a whole Christ with a whole heart? 1. A whole Christ comprehends all his offices. Has he received Christ, not only as a priest to die for him, but

also as a prince to rule over him? Does he obey all God's precepts, as well as believe all God's promises? 2. A whole heart comprehends all the faculties and feelings. The understanding may be somewhat enlightened, but the affections may be carnal, and the will averse to *True Godliness*. Is his heart divided? Come, *Conscience*, I command you, in the presence of the great and dreadful God, who searches all hearts, to make a righteous decision; tell me plainly, is my enemy *Hypocrisy* here or not? By these hints you may easily know him.

Consc. Sir, I must confess *Hypocrisy* is here; now I have found him out: nay, Sir, and he hath hid himself in my Master's house ever since he came to live in this town of *Religion*. His greatest care has been to keep his name from being reproached by men, and he cannot bear reproof, because it assures him that men discover and dislike his faults. Should I tell you of those lusts which he harbours, and what favour he shews to that old man (you mentioned before,) I should quite shame him. He prays, hears and reads, but I often found him very weary of these duties. Nay, Sir, he would seldom pray at all, were it

not to quiet me; besides, he performs them with a sad, cold, dead, carnal, and lifeless spirit. He cares much for the small things of religion, but neglects the more weighty; nay, there is one thing more I will state; as he does not love strict *Godliness* himself, so his heart is ready to rise against such who outdo him. Sir, I plainly perceive, he is a mere dissembler, yet he would be thought as religious a man as any in the town. I see him much abroad, finding faults in others, or espying the mote that is in his brother's eye, but he never perceives the beam that is in his own; nay, and he is ready to fall out with many good Christians, because they will not follow him in habit, mode, and gesture, &c. In a word, most of those black marks of *Hypocrisy*, at which you hinted, I find in him.

Godli. Say no more; I see I was not mistaken. Now, *Formalist*, how can you pretend kindness to me, and thus secretly entertain one of my worst enemies? Sir, it is you who has brought so great a reproach upon this poor town *Religion*, and on all its inhabitants; nay, and it is through your means I am so vilified and condemned by *Ignorance*, for he is ready to conclude, that all my friends and true fa-

vourites are such as yourself, viz. mere loose and formal hypocrites. Oh! you are like to be undone and perish forever, unless you soon turn this enemy of mine out of doors; for I expect no other result but that you will in a little time fall into apostacy. But should you die first, yet assure yourself you will be lost; for hell is prepared for such as you are. You are in the worst condition of all men; for the wicked hate you, because you *pretend* so much love to *Religion* and *Godliness;* God, also, because you have no real, *only pretended* love to them, being not sincere and upright in your profession.

Formalist at this began to be very angry, being greatly offended at *True Godliness;* for he could not endure to see his condition depicted in this manner, nor to hear of his present or future misery, being persuaded by Mr. *Vain-Hope*, *Unbelief*, and *Good Opinion*, to think his condition might be safe enough. However, *Vain-Hope* told him, though at present his state might be doubtful, yet he should have many days on earth, and that he might repent, and set all things right before he died; whose word and promise he adventured to take, and so bade *True Godliness* adieu; and

no man's state in all his travels did he indeed more lament than that of blinded, hopeless *Formalist.**

*That many unsound professors exist in the church on earth is beyond doubt. See the parables of the Sower—of the Tares—of the Ten Virgins, &c. How dreadful is such a condition. How should we prove our works, and watch unto prayer.

Ed.

CHAPTER XI.

Godliness, *travelling farther into the town called Religion, saw many people who had been great professors, retiring from the town as fast as they could. In the discourse he had with one of them, the nature and danger of* Apostacy *is described.*

Godliness now reluctantly left *Formalist's* door; but he had no sooner gone a little farther into the town of *Religion*, than he espied a great number of people apparently moving out of the place. He observed some of them ran, though others went slowly. At first he wondered what occasioned this commotion, because the town had been generally supposed to be as safe and honourable a place to dwell in, as any in all the country, and had as great and glorious privileges belonging to it. Upon inquiry he was told, there was a number of lions, ravening wolves, and other evil beasts which

had for a long time been shut up in their dens, getting out; and, having a great while been kept without prey, they were afraid they should be torn in pieces.

True Godliness at this seemed so deeply concerned, that he could not let them pass without speaking to them; and observing that one of them looked like a sober man, though he hung down his head as if he were ashamed, resolved to have a little discourse with him. To him he thus addressed himself.

Godli. Sir, What is the reason you leave this town? When you first took up your dwelling here, did you not intend to abide in it as long as you lived?

Apostate—For that it seems was his name—Truly, Sir, I did intend it; I had a great love for this poor town, but I must now remove out, and be gone.

Godli. Why must you? Is there a necessity laid upon you to quit this place, this honourable town of *Religion?*

Apost. Sir, I shall be destroyed else, for the walls of late are gone much to decay. I do not see that safety in residing here that I did formerly. Besides, they say there are a great number of lions, wolves, and other

beasts of prey, breaking out upon us, and I am afraid, if I should escape with my life, yet having a few sheep and lambs, they will devour them. Truly, Sir, I do it to save what I have; yet I wish very well to the place.

Godli. I am sorry that you indulge such fears; let me persuade you to return, and rest in this town. Sir, do not fear those lions; for God hath said, "He will break the teeth of the lions, the old lion, and the lion's whelps." Job iv. 10. But what though they should destroy your substance, is not your soul worth more than all the world? Matt. xxvi. 26. Come, go back again with me; and if you will allow me a residence in your house I will dwell with you, and be a sure defence to you, so that you will not be hurt, let lions, wolves, and devils too, do what they can. My name is *True Godliness.* Sir, I have saved many thousands from ruin in as great danger as you can be.

Apost. Sir, there will be no safe living for me. I must quit the place, the town is besieged.

Godli. What though it is besieged, God is able to defend it, and will be a wall of fire about it. But, Sir, if you proceed, I fear there

will be no end to your wanderings. You must go far indeed to find a place as safe as the city you are leaving.

Apost. Sir, do not mistake me; I do not intend to go far,* and am fully determined to return again when the danger is over; at present I will go but a little way out of town.

Godli. Sir, you will show yourself to be a traitorous and hypocritical person, if you leave this town in its distress. If the danger be great which attends it, you had the more need to abide in it, to strengthen and encourage the poor inhabitants. Pray do not show so base and cowardly a spirit. What is this less than to betray the town to enemies? Is not the strength of any place the people? Besides, your flying encourages the adversaries; for by this means they may think to frighten all out,

* How many have gone all lengths in iniquity, who at first intended only to indulge themselves a little. As total apostacy is a horrid thing from which all would revolt, Satan never suggests it, but only proposes to avoid certain dangers, such as ridicule, or loss of trade, &c. But if we deliberately abandon religion, in any degree, we grieve the Spirit of God, and expose ourselves to be abandoned to our own heart's lusts.

Ed.

and then with much ease take the town, and utterly destroy it. Beside, you weaken the hands, and grieve the hearts, of all true Christians, whose chief treasure lies in the town, and cannot be removed; and it being also their spiritual native place, they resolve to abide in it to the last, let what will come. You say you intend to return again when the danger is over. What dangers you see above others, to move you to quit the town, I know not; but let me tell you, few who leave from fear of human loss or danger, return again. You say you intend to go but a little way; alas! you cannot tell where you shall stop. When once you desert God's gracious protection, you may go on to atheism, or any thing. Come, go back; let me save you from a fatal fall.

Apost. Sir, I retain the same principles that I formerly held, and my love is the same to the town as it ever was.

Godli. Poor man! You own the principles of *True Religion*, and yet cleave to vanity and sin. The three worthies of old, by your doctrine, might have retained faith and right principles of the true God in their hearts, and yet have bowed down to the golden image, and so needed not to have exposed themselves

to the fiery furnace. Nay, by this doctrine, who need suffer persecution? Besides, it renders all the martyrs of old, mere fools and madmen. What do you say? Will you return? My company and assurances, it may be hoped, will allure you.

Apost. No, Sir, I have formerly had your company, and do not find you a necessary companion: besides, the town is sadly divided; those who love you do not agree.

Godli. Dear Sir, what though the town is divided? It is my great grief to see it; but you had the more need to abide in it, to do what you can to persuade the divided inhabitants to unite in affection.* Come, humble yourself before God for this great sin, and let us dwell together now, and thou shalt abide secure, notwithstanding the divisions within, and the troubles without, and have sweet peace and inward joy. What dost thou say?

Apost. Please say no more. I am resolved to be gone.

* Many will not join a church because it is in a low and divided condition. Such should the rather come, that they may aid in securing peace and prosperity. We are not to look for *comfort* on earth so much as *utility*. *Ed.*

Godli. Well, since I see I cannot persuade you to return, but that you are resolved to leave *Religion*, and not receive *True Godliness*, I will tell you what your present state is, and what your future portion is like to be.

Apost. Pray, Sir, do not detain me; I must pass on.

Godli. I cannot let you go till I show you plainly your condition and prospects. Let me solemnly warn you of several deeply interesting things.

First, It appears, as I hinted before, that you have apostatized from Christ.

Secondly, You are, it is to be feared, forsaken of God, and left to yourself.

Thirdly, Either God will set *Conscience* against you, to torment you, (as he did upon Francis Spira*) or else wholly give you up to your own heart's lusts, to walk in your own counsel.

* Francis Spira was an eminent lawyer at Venice in the 16th century. Having imbibed the principles of the Reformation, he became the victim of persecution by the Romish church. To save his life he made a public recantation of his opinions. Remorse immediately siezed upon his mind, and awful and continual agonies of soul wore down his health. He died in great horror and despair, A. D. 1548. *Ed.*

Fourthly, Your sin tends toward the sin against the Holy Ghost, that shall never be forgiven, neither in this world, nor in that which is to come; for you have been a person much enlightened, and now wilfully cast off God and religion. Pray read these scriptures, Heb. vi. 4, 5, 6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. x. 26—28: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses."

Fifthly, Jesus Christ will be ashamed of you at the last day, when he comes in the glory of the Father, with all his Holy Angels. Mark viii. 38.

Sixthly, Those who set their hands to the plough, and look back, are not fit for the king

dom of heaven, Luke ix. 62: nor will God's soul take pleasure in them.

Seventhly, You are like to have the most miserable place in hell. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv. 10.

Eighthly, Remember the fearful end of such persons as you are, and what dreadful judgments God hath many times brought upon them. Besides, who will trust you? For they that are false to God, and to their own soul, will never be faithful to men. Come, that very way you think to save all, you may lose all. Besides, let me tell you, "Light is sown for the righteous, (though it is a dark time now) and joy for the upright in heart." Nay, this precious seed is sown, as I could show you, in this present dispensation; but I am in haste. What do you say to these things? Will you return?

Apost. I dare not, Sir, at present.

Godli. Well then, I see you love the world above Christ. I have but little more to say to you; but, Sir, what man in his right mind

would, to avoid a few sparks, leap into the fire? or to save his hat, would lose his head? Alas! whilst you seek to save your estates, you are likely eternally to lose your soul.*

Apost. Well, Sir, trouble not yourself; farewell.

Godli. Adieu, then, poor soul!

* Reader, are you wandering away from God? Have you left your first love, and relinquished that good profession made before many witnesses? O consider the affecting but just view here taken of the condition of the Apostate. Turn to the texts quoted—pray over them, and may you be brought back weeping, and bitterly repenting of sin. *Ed.*

CHAPTER XII.

Godliness, *coming to* Thoughtful's *house, found there his friend* Consideration, *whom he had a long time sought for. The great opposition* Consideration *met with.*

Godliness now finding it was in vain to gain admittance any where, unless the house were under the influence of *Serious Consideration*, knocked at a man's door who was but just now come to dwell in the town *Religion.* It encouraged him to learn that while so many were leaving the place, this man sought it for a habitation.

Now, this person formerly had been a very great enemy to *True Godliness*, having lived a loose and profuse life; and wasted his chief substance, though he had not really come to poverty, but seemed to be in middling circumstances. *Godliness* had not long knocked at his door, before he listened to him, and spake within himself to this purpose: Who is this? Surely, said he, this is a voice different from

any I have ever heard in my life; and he doth not knock as others used to do. At last he cried out, Who is there? Who is it that is at my door?

Godli. Soul, Christ is at the door, and I, his noble and renowned offspring, *True Godliness.* Dost thou not remember that word, "Behold I stand at the door and knock?" &c. Rev. iii. 20. Sir, now I will ask you the like question; Pray what is your name? I hope I am come to the right door.

He answered, I might very well be called *Prodigal*—for I have hitherto lived a very thoughtless and wicked life; but some call me of late *Thoughtful*, because, blessed be God, I am newly come to myself, and am constantly thinking upon my latter end, and the evil of my former ways.

Godli. But why dost thou choose to take up thy dwelling in this village now, when so many are going out?

Thought. Because I hear it is the best town in the country to secure a man from danger in evil times, provided he can but get a place in one of its strong holds in the heart of the town; for I have heard there is no safe dwelling at the town's end; no, nor any where in

the suburbs.* Besides, I was told lately, that the city where I have dwelt till now of late, will suddenly be destroyed. I do it indeed to save my own soul. I am, Sir, desirous to find out, if it may be, where true peace, happiness and eternal felicity, are to be had; for I see they are not to be found in those paths in which I formerly walked; I mean, in the ways of *Riches*, *Honour*, and the *Pleasures* of this world.

Godli. I commend thee, honest *Thoughtful;* thou hast done wisely, and like a considerate man. Prithee, let me come in and dwell with thee, and thou wilt find this poor town the safest and most secure place in these dangerous times, in all the world. Sir, I have wandered about a long time, travelling from place to place, to seek for one to whom I bear much good will, but hitherto I have not found him; his name is *Consideration.*

Upon this *Consideration,*† who it seems was

* We must be hearty in religion; to get into the neighbourhood, the suburbs of piety, as it were, will do us no good. Reformation is not regeneration.

Ed.

† One of the first indications of grace in the heart, is, that the sinner begins to consider his ways. The process of this consideration is here well described.

Ed.

indeed within, whispered *Thoughtful* in his ear, and said, This is he that can alone make thee happy, if he be readily, sincerely, and heartily embraced and entertained. I can soon shew you that there are many and forcible reasons for admitting this visiter, and cherishing him as thy welcome guest ever henceforth. Meditate upon the worth and excellent nature of thy soul. Thou art made a man, and therefore for a nobler and higher end and employment, surely, than eating and drinking, sleeping and praying, trade and secular affairs, and to enjoy sensual pleasures. This glorious soul which lies in thy bosom, is capable of knowing God, and of enjoying union and communion with him forever; and all those who suffer the honours, profits, and pleasures of the world to take up and engross their hearts, go astray, and err from the great end of their creation. Alas! nothing can fill the desires of thy soul, but God himself. Thou hast hitherto suffered thy affections and desires to run after whatsoever thou couldst think might yield thee felicity; but it is evident there is nothing thou canst find here below, that can satisfy thy thirsty and ever craving soul.

Riches, which sometimes thy heart hath been so much set upon, cannot be thy chief

happiness; for they are uncertain, fleeting, and variable: and let a man have ever so much of them, yet if they are his chief delight, he is still craving and desiring more; so that it is as Solomon says, "He that desireth silver, shall not be satisfied with silver."

Honours are of like nature; and besides their vanity, they depend on the minds, will, and humours of men, who are changeable and inconstant.

Pleasures and voluptuousness are common to beasts as well as men, and, what is worse, man has this additional disadvantage, that he endures remorse and discontent when the enjoyment is past.

Besides all this, *Consideration*, to induce him to open to *True Godliness*, bid him ask his soul in what state it now was, what it was doing, and whether it was going.

First, He endeavoured to show him, that his soul was in the gall of bitterness, and in the bond of iniquity, being under the law and curse of God, both in respect of original and actual sin; he having not yet closed with Christ, nor received *True Godliness*.

Secondly, Then as to what he was doing, he bid him see if he did not neglect that one thing needful. Have you, said *Consideration*, made

religion your chief business since you came to live in this place? Have you not rather spent too much of your time about notions and speculations ?*

Thirdly, Whither are you going? Are you fit to die? Are you going the way to heaven? Surely that cannot be, unless you receive *True Godliness;* for I have heard that he consists in a right faith, as well as in a holy life. Oh! what cost, labour, pains, means, motives, and arguments, hath God used to make men sensible of the everlasting interests of their souls, and to engage them to a serious preparation for another world!

And this serious preparation must necessarily be a thorough work of regeneration, humble faith, and a spotless conversation; for the nature of the means must ever be suitable and agreeable to the nature of the end. Heaven being a holy place, nothing but perfect holiness reigneth there; so it were impossible to enter into it hereafter, without progress be made in holiness here. And how can it be thought that a man should

*Many who begin in earnest to seek religion, devote too much time and pains to abstruse points in divinity. Such should remember "One thing is needful." *Ed.*

reach the highest step of a ladder without ascending the lowermost first? Who (said he) ever hoped for a crop of corn without sowing any, or expected to reap wheat, and sowed nothing but tares?

Besides these, *Consideration* dwelt much on the nature and holiness of God, his infinite hatred of sin, and great severity against all unbelieving and impenitent souls, together with the perfect knowledge he had of the heart, thoughts, and ways of the children of men. He endeavoured also to set in array the dreadful judgments, the commands, the threats, and the precious promises of Jehovah.*

He also brought to his mind the evil of sin, showing him what an abominable thing it was for a man to seek to please, obey, and do the will of the devil; and offend, disobey, and cross the will of God. He spoke also of the excellency of *True Godliness*, and what he should gain by embracing him, and letting

* Reader! if thou art an impenitent sinner, turn back and read again these suggestions of *Consideration*. Yea, read them again and again; and begin yourself to *consider* whether there are not reasons enough why you should this instant fall upon your knees and pray God to open your eyes to your true condition and danger. *Ed.*

Christ, and the Spirit of Christ, Christ and the Grace of Christ, Christ and *True Godliness*, reign in his heart. Nay, he had so much to say, that *Thoughtful* was persuaded, and was on the point of opening the door to *True Godliness*. But on a sudden, there was a great disturbance in the house, by several fellows who made a violent uproar. Poor *Consideration* was rudely and suddenly assailed in endeavouring to defend himself, was quite put down, and came near being utterly driven out of the house.

It was soon apparent that those who made all this disturbance were some old servants, who, not having been often called into action of late, had grown apprehensive of losing their places, and justly feared that the actual admission of *True Godliness* would now drive them all away. Their names were *Difficulty*, *Sloth*, *Deficiency*, *Security*, *Danger*, *Worldly Cares*, and *Carnal Company*. These and other wicked servants therefore combined to obstruct this great and important business of opening to *True Godliness*.

First, *Difficulty* spake after this manner: Sir, do not trouble yourself to study to find out these great mysteries of *Religion*, for it is

a work too difficult for you to understand: there is nothing more mysterious; therefore to study them would be lost labour.

Sloth told him it was laborious and toilsome work, and it would be great weariness to him, if *Difficulty* did not make it utterly impossible.

Deficiency said he was a man of a weak understanding, and those things were matters for the learned and most knowing men to study; nay, that many of them too, notwithstanding all their profound learning, proficiency, and skill in the languages, could hardly attain to the right knowledge of them.

Security endeavoured to make it appear that his condition was very good and safe now, and that he had godliness enough, without troubling himself farther; and that he exceeded in holiness many men that had lived long in the town. Moreover, he told him, that he had followed the counsel of *Consideration* too much already.

Danger also spake several things. 1. That to give place to him, would let in his enemy *Melancholy*, which might endanger his life. Do you not see, said he, how uncomfortable this *Consideration* has made many brave men, causing them, by thinking on their latter end,

to hang down their heads like a bulrush, fold their arms, and spend their days in tears and weeping? Hearken not to him, for he will certainly infuse sad thoughts into your mind, and give you as it were nothing but gall and vinegar to drink.

2. He said, moreover, *Consideration* had made many men go beside themselves; and if he gave way to him about this affair, he would be distracted.

3. He insinuated also, that if he seriously mused upon this matter, or gave place to *Consideration*, so that *Godliness* were let in, the times were such that he would lose his friends in business, and be undone, and utterly ruined.

Worldly Cares proved as great an enemy to *Consideration* as any of them; for he could not seriously think upon eternity, or the present condition his poor soul was in, he was so hurried in his mind about the affairs of this life; nay, no sooner at any season did he set himself to ruminate or ponder them in his mind, but *Worldly Cares* would expel and drive such thoughts away.

Carnal Company and *Old Companions* greatly abused *Consideration.* They turned *Religion* and *Godliness* into a jest, and made the precepts of the gospel matter for raillery;

and told him, that those men who seemed most serious, were the most seditious; and that their profession savoured of nothing but pride, singularity, and hypocrisy.

Now, after they had spoken all their pleasure,* and had silenced, nay, had quite routed poor *Consideration*, his mind was filled and hurried about many things, which *Godliness*, though not yet let in, overheard, and presently took them all up seriously and answered them one by one.

Godli. Honest *Thoughtful*, I would not have thee discouraged by those enemies thou hast within, so as to slight *Consideration*, for he is thy very good friend, and as able a counsellor as most in this town. Moreover, very great inconveniences have always followed these who have ignorantly slighted and contemned him; nay, I must tell thee, most of all those great miseries and heavy judgments that

* Let no serious inquirer be discouraged at finding thoughts like these presented to his mind, and be ready to conclude that his religious impressions are unsound. Disorderly feelings will not soon be wholly chastised into rectitude; but instead of being discouraged by them, let the considerate soul regard sanctification as the work he is to be about, not the blessing for which he is to wait. *Ed.*

have befallen nations, cities, towns, churches, and particular souls, have been occasioned through their great neglect of *Consideration.* This was the cause of Israel's ruin of old. God, by his merciful providence, sent to them by his prophets, to warn them of their perilous estate and condition by reason of their sins; and not only told them of their imminent danger, but also revealed its true causes, and how they might easily provide remedies for the prevention of it. But they refused to lay it to heart, or consider about it, which made Jehovah bewail their future misery after this manner: "O that they were wise, that they understood this, that they would consider their latter end." Deut. xxxii. 29. Among other causes of their dismal calamities, none is more general, or oftener alleged in scripture than the lack of *Consideration.* It is through this means, as by a common snare and deceit of the adversary, that most men fall into sin and reject me, and are holden also perpetually in Satan's bonds, to their destruction and perdition. Men seem determined to go on in their abominable covetousness, ambition, pride, oppression, excess, drunkenness, and all manner of debauchery, without considering what the end of these things will be. "Wo unto them,"

saith the Lord, "that rise up early in the morning, that they may follow strong drink, and continue until night, till wine inflame them; and the harp and viol, the tabret and pipe, and wine are in their feasts, but they regard not the work of the Lord, neither consider the operations of his hands." Isa. v. 11. Their lusts and sensuality brought them to neglect *Consideration.* "For this cause is my people led away captive, &c. for they have no knowledge, no understanding of the time to come, no consideration of their danger." He that will not lend an ear to *Consideration*, renders himself little better than a brute: and what follows this folly and madness? "Therefore, saith the Holy Ghost, hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Isa. v. 13, 14. "A brutish man knoweth not, neither doth a fool understand this, when the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they should be destroyed forever." Psal. xcii. 6, 7. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Isa. i. 3.

Negligence, *Carelessness*, *Ignorance*, and absence of *Consideration*, as they brought down Jerusalem, Lam. i. 9, so they have been the bane and ruin of wretched men in all ages, and will be yours, if you hearken to these enemies of your soul, and suffer *Consideration* to be expelled. Why at this day are there so many people who drink up iniquity as the ox drinks water; that commit all manner of sin, outrage, and injustice, treading down the poor, and contemning me, without remorse of conscience, or dread of God's wrath and fearful vengeance, but for the lack of considering that which is like to be their reward and punishment? Thus saith the Lord, consider your ways, consider your doings." Haggai i. "Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you." Ps. l. Aye, but they will not consider it, nor lay it to heart; they will not know in this their day, the things that belong to their peace, but inconsiderately put the evil day far away, and harden their hearts against God, provoking him to draw his sword, and cause his hand to take hold of judgment. Nothing doubtless can be more intolerable in the presence of the Almighty, than this iniquity, since he hath published his law, declared his pleasure concerning godli-

ness, charging all to bear it in their minds, to ponder it in their hearts, to study and meditate upon it both day and night, at home and abroad, when they rise up, and when they lie down, and to make it their thoughts continually. And oh! that men should ever, notwithstanding all this, contemn it, and make it no part of their thoughts, but rather avoid with care the knowledge thereof! God makes his complaint, and denounceth judgment, but no man (as the prophet Jeremiah sheweth) will enter into consideration, nor mind why the land mourns: none cry out, "What have I done!" All men, alas! are set upon their own courses, and run on with great vehemence and fierce obstinacy, as the war-horse rushes into battle, when he hears the trumpet sound a charge.

Come, *Thoughtful*, if thou adhere to *Consideration*, he will help thee to know God and thyself, and to find out the miserable condition thou and all men are in by nature. He is the key that openeth the door for me to enter the innermost room of thy heart; though it is true, he cannot open it without help. Nay, farthermore, he is the looking-glass, or rather the very eye of thy soul, whereby thou mayst view thyself, and see what a condition

thy soul is in: hereby they mayst espy thy debts, thy danger, thy duties, thy defects, thy safety, the course thou dost follow, the company thou dost keep; and the place and end to which thou drawest.* He will give thee a view of all God's dealings with men since the creation of the world; the reason why God sent his Son, his gospel, his Spirit, his servants, and takes so much pains to bring men to salvation. By his help, thou mayst also find that all the means God uses to bring thee to a true sight and sense of sin and wrath, and to recover thee out of thy fallen estate, will prove vain and ineffectual to thee. Let, therefore, the consideration of the danger thou mayst escape through hearkening to him on the one hand, and the great advantage thou mayst receive on the other, together with the absolute necessity of cherishing him, if thou wouldst be happy, engage thee not to be discouraged to incline to him, nor regard what any speak against so good a servant as *Consideration*.

* Here is a happy summary of the topics which an awakened soul should earnestly consider. Any one who will take these as heads of subjects, will find no deficiency in matter for devout meditation.

Ed.

Give me admission, and I will bring thee acquainted with God and Jesus Christ; nay, help thee to a room in his heart, lead thee into union and communion with him, give thee much glorious light, and help thee to pardon for sin, peace of conscience, and joy in the Holy Ghost. I will make thee a son of God, give thee a place in the heavenly family, feed thee with the bread of life, clothe thee with glorious robes, and make thee rich; rich in faith, in knowledge, in experience; truly rich, always rich, eternally rich; yea, set a crown of glory upon thy head, and make thee an heir of heaven and earth. Thy renown also will be great; thou shalt have angels to guard thee, Christ to serve thee, God to honour thee. Oh! love him who would lead thee into Christ's bosom, and cause thee to sit in heavenly places; make thee to triumph with seraphims, and set down with thy glorified Redeemer upon the throne of God for evermore.* Alas! men deal with me and my friend *Consideration*, as the inhabitants

* What can the world offer which can compare with such inducements? Reader, if you have never seen what profit there is in serving the Almighty, turn back and read these promises again. *Ed.*

of Sodom did with the heavenly messengers that entered into Lot's house, viz. quarrel with us, abuse us, and offer violence to us—who seek to preserve them from being consumed, and who, whilst we are with them, stay the hand of Heaven from falling upon them—the hand of the destroying angel—that they perish not, and endeavour to make them forever happy, possessing all true felicity, and free them from all misery. Does not every man desire that which is good? Was ever any man in love with torment? Is it not every one's interest to study how to prevent it? Why then surely *Consideration* cannot but have thy affection, unless thou dost contemn rivers of pleasures, inconceivable glory, even the inexhaustible riches of both worlds, and choosest anguish, death, hell, and the lake that burneth with fire for thy portion.

As to the objections which *Difficulty* raises against thy compliance with my advice, they are soon answered.

He basely insinuates that to ponder on the great concerns of *Godliness* and another world is a hard and difficult work. In great and hazardous achievements for worldly advantages, however, this is not made an ob-

jection. Men do not care how difficult the work is, if it be but profitable: and shall this be a stumbling block in the way? How else should some houses be built, or bridges over great rivers be made, or fields be sowed, or dangerous voyages to sea be taken? Shall the carpenter say, Oh it is difficult—and the husbandman say, It is difficult—and the mariner say, It is difficult—and so lay the enterprise aside?

Is it not sad, and very surprising, that the enemies of the gospel, should not think any thing too hard to undertake in order to suppress and destroy *Godliness;* and yet many who profess love to me, are not willing to encounter small difficulties to entertain and embrace me, though it be their only business and chief interest in the world! Were a man's house on fire over his head, and he likely to be burned, would he not think of ways to escape though it was difficult? But in truth it is not because consideration about heaven and happiness is so difficult, that men avoid them, but because they have no will nor love to these things—other things are more in their affections. Besides, the rarest things are not obtained but through great difficulty. What hazard do men often run for honour

and worldly riches! Oh, what projects and contrivances do they find out! And wilt thou desist from this work, because it is difficult? Men do not think it hard to carry talents of lead, or mountains of sin on their backs, and yet think *Consideration* difficult, who, like a faithful friend, would tell them how to be rid of that load, that will sink them down into the lowest pit, except they obtain faith in Christ, or receive *True Godliness* into their hearts. They do not think it hard to dig into hell; yet they think *Consideration* hard, who would teach them to walk the blessed highway to heaven. They do not think it hard to be oppressed by an usurper; and yet they think *Consideration* hard, who would help them to shake him off. O fools, and slow of heart! They that have courage to meet an army in the field, and have confidence to laugh at the glittering spear and shield; they that have courage to plough the sea, to face the mouth of cannon, to stand a volley of shot, to fight duels, endure the noise of guns, hear the clashing of swords, and lie on the cold ground many nights together, to have an arm or leg cut off, think consideration about religious things too hard! Contemn the thoughts of being overcome by deceitful and timorous *Difficulty*.

As to what *Deficiency* says, that thou art a man of weak understanding; thou canst perceive that gold is better than glass, and that pearls are better than pebbles. Thou art able to perceive thou art mortal, and must die; and dost know, when a bone is broken, it is good to have it set; that food is good when thou art hungry; and that it is good to get clothes to cover thee. Art thou not, then, able to consider that there is need of food for thy soul, and clothes to cover the nakedness of thy soul, and that it is good to have grace to enrich thy soul? Art thou able to find out how grievous it is to be cast into a furnace of fire, and yet canst not understand that it is worse to be cast into a fire that cannot be quenched? Nay, have not very weak and simple persons attained to the skill of *Consideration* about their eternal state; and have even outdone the wise and learned of the world? "Knowledge is easy unto him that hath understanding." Prov. xiv. 16. "Wisdom gives subtlety to the simple, and young men knowledge and discretion." Prov. i. 4. "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, and understanding shall keep thee." Prov. ii. 10, 11.

As for what *Sloth* saith, thou hast cause to abhor him, for he is a beggarly character, and deserves to be driven not only out of thy house, but out of the world, for he never did any man the least good: cast him out then as a vagabond. *Thoughtful*, wouldst thou not be at pains? Remember, the slothful person shall beg at harvest, and have nothing. He would not have thee consider thy danger, though thou knowest it will soon be too late to escape it. Oh! how many have lost their souls by this wretch! What good comes of *Idleness?* Besides, do you not see how the men of this world hate him? They will not hearken to him, but will in despite of him engage in all ways and means to get bread to eat, and clothes to put on; nay, seek out, through great industry, rare projects to amass riches; and wilt thou be drawn away by him, from thinking on the ready way to be made rich, great, and renowned for ever? It is the diligent hand that hath the promise: "Thou must seek for wisdom as for silver, and search for her as for hid treasure." Prov. ii. 4. Do not think that I put too great a burden upon thee; for observe, it is not necessary to take greater pains about this inestimable jewel, than men of the world take to get the perishing things

of this life: nay, if men did but bestow half the labour about the good of their souls, that they do about getting the world, and providing for their bodies, what happy persons might they be!

As to what timorous, faint-hearted *Danger* has laid before thee, in respect to letting in *Melancholy*, this is a mere deceit; for there is a vast different between serious *Consideration* and destructive *Melancholy*. A man is not sad, because he will not swear, cheat, gamble, and be drunk. *Consideration* will let thee see, that those men who are pleased so much with vain sports and merriment, have the least cause to rejoice of any men in the world.

Consideration will show you that whatsoever vain men may prate and boast of, touching joy and pleasures, yet there is no delight and felicity like that which is found in the ways of true virtue; that *Godliness* is the best security; that those serious persons who look dejected and melancholy to the carnal eye, have joys within which no stranger intermeddles with; and carry in their breast that which can make their life perpetually peaceful and joyous.

They are fools that count the life of a Christian madness, and his inward peace, an airy notion. Who is so frantic, as he who cherishes a serpent in his bosom, that will certainly sting him to death; who never sows, yet thinks to reap at harvest;* who might have glorious robes to clothe him, and yet values his own rags above them, or chooses to go unclothed ;† who hates, and seeks to destroy his best friends, for the sake of whom he is not destroyed ;‡ who thinks to go to heaven, and yet walks the direct way to hell? Can there be greater madness than to prefer a stone before bread, or feed upon husks with the swine, when there are all good things to be had, by seeking for them ? Can there be greater madness than

*"Whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

†"All our righteousnesses are as filthy rags." Isaiah lxiv. 6. "He hath covered me with the robe of righteousness." Isaiah lxi. 10.

‡"Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv. 19.

These texts, selected from many of like import, at once prove and explain the expressions to which they refer. *Ed.*

to value a base propensity above God, Christ, and eternal glory?

Whereas *Danger*, in order to obstruct *Consideration* from opening to me, tells thee of the evils of the times, and that, if I am let in, thou wilt be undone—be assured, if I am kept out, there is no way to escape, but ruined thou wilt be. No danger is like soul-danger. He can never be undone that hath God for his portion and heaven for his inheritance. Lose thy soul, and what hast thou more? And unless thou consider soon, and open to me, thou canst not save it; for "without holiness no man shall see the Lord."

Worldly-Cares, I know, hinders my dear friend *Consideration* as much as any one; he would persuade thee thou hast no time to think on God nor *Godliness*, having a trade to follow, a family to provide for, &c. But shall those things hinder thee from thinking of any thing else? Is there not one thing more needful, viz—to seriously think on me, and of the concerns of thy soul, when thou art at work, or about thy worldly affairs; when thou goest out, and when thou comest in; when thou liest down, and when thou risest up? Thy heart may be with God, when thy hands are fully employed. True, if the world is in thy heart,

there can be but little room for *Consideration*, much less for *True Godliness*. A continual hurry of business puts out the eye whereby it should reflect upon itself. But shall the earth keep out heaven, and the prince of darkness shut out the Prince of Light, and briars and thorns choke the good seed? Shall *Worldly-Cares* and business be thy chief guests whom thou biddest welcome, and Christ stand at thy door as a neglected stranger? Shall *Worldly Consideration* be cherished, and *Serious Consideration* be crushed, who would put thee in a way to get to heaven? But remember this, he that hath not time to open to Christ here, Christ will find no time to open to him hereafter. Can the world help thee to peace and pardon on a death bed, or riches deliver thee in the day of wrath?

As to what thy *Old Companions* lay before thee to render me odious, if thou persist in regarding them, adieu forever! They that hate *Seriousness* for themselves, must needs dislike it in others: these are Satan's agents, whom he sends abroad into the world to destroy virtue; these strive to put me into a wolf's skin, and then set the dogs of the town upon me. Shun keeping company with these scoffers and contemners of *True Godliness*, for the

sake of thy precious soul. As thou art come into the town of *Religion*, so let the truly religious be thy companions, who will instead of hindering, help *Serious Consideration*. What ground is there to think a man should mind the true interest of his soul, that keeps company with persons who make sport of *Serious Consideration?* What is he that keeps company with sinners, but an abettor of sinners? Remember that society in sin strangely diminishes the sense of its heinousness. As is a man's company, such is the man; and as is his company here, such it is likely to be hereafter. Oh, how do sinners harden one another in ways of wickedness! They think there is some comfort in having associates in misery. It is a hard thing indeed, *Thoughtful*, to be serious in such a wicked age as this. A wicked man, as he poisons the air in which he breathes, so he pollutes the age in which he lives. It is bad lodging in the house where God refuses to dwell; with the froward thou wilt soon learn frowardness: but it is better to be contemned for virtue by men on earth, than to be condemned for vice by the God of heaven. What sayest thou, *Thoughtful*, shall *Consideration* prevail with thee to open the door to me?

Conscience being now brought over to join with the solicitations of *Godliness*, *Thoughtful* was fully resolved to cherish *Serious Consideration*,* in spite of all the clamour, raised by the other inmates of his house. Indeed he determined to rid himself as soon as possible of every one of them, and had no doubt of immediate success—but lo! on a sudden, new enemies rose up in his house, and made strong opposition to the admission of *Godliness*. Of this we shall give an account in the next Chapter.

* When David *thought on his ways*, he began to turn his feet unto God's testimonies. Psalm cxix. 59. This is the state of mind which leads the thoughtful sinner to inquiry meetings, and to the word of God, and is clearly described in the next Chapter. *Ed.*

CHAPTER XIII.

Thoughtful, *though he had embraced* Consideration, *and was resolved to receive* Godliness *into his house, is hindered by* Old-Man, Wilful-Will, Carnal-Affections, *and* Apollyon. *He is aided by* Laborious, *but had not prevailed, had it not been for another, who came in to his assistance.*

Thoughtful, having with much joy and gladness embraced *Consideration,* and overcome the snares and impediments those adversaries (we mentioned before) laid in his way, was now resolved to receive *True Godliness,* and speedily close with Jesus Christ; but all on a sudden other enemies, that he had not suspected to be in his house before, rose up, and made strong opposition against his receiving this heavenly guest. These enemies were *Old-Man, Carnal-Affections,* and *Wilful-Will,* all stirred up by the envious prince *Apollyon.* But though he was thus discouraged by unexpected opposition, he found that he had by

the means of *Consideration*, and the light of God's word, some new friends to help and assist him; their names were *Conscience* and *Enlightened-Understanding*. Now *Apollyon* being in great fear that *Thoughtful*, by the help of Consideration, Conscience, and Enlightened Understanding, would embrace *True Godliness*, rose up, and addressed with great fervour the infernal host around him. "Most mighty powers, (said he,) ye who incurred the miseries of this infernal abode, in your attempts to upbuild and maintain my throne and your rights, bestir yourselves, or all is gone as to *Thoughtful*, and we lose him forever."

Then answered one of his chief friends, and bid the assembly not to be discouraged. "You see," said he, "we have yet a strong party in this house. *Old-Man*, *Wilful*, *Carnal-Affections*, will do their utmost to keep out this sanctimonious traveller. Let us go and inspire these with new zeal. Let us endeavour to get *Carnal-Company* and *Old Companions* into his house again. Let us perplex him with *Worldly Care*, who has always proved a notable enemy to *Consideration*. There is no need to despair, brethren. Let us only give full scope to our power and craft, and the victory will be ours.

This speech met general approbation, and all seemed to take new courage. All the powers of hell now combined to prevent *Thoughtful* from receiving *True Godliness.* Poor *Thoughtful* was put to a stand. One while he was resolved to open the door, but then suddenly his heart was captivated with the pleasures or business of this life. This was because his affections were not yet thoroughly changed, nor the evil qualities of his soul removed; for *Old-Man* had grievously corrupted all his powers and faculties. *Godliness,* who with patience waited still at his door, perceiving his hesitation, asked him what the matter was that he did not let him in.

Thoughtful answered, he was hindered by base advisers that he had in his house; upon this, *Godliness* and he fell into serious discourse again.

Godli. Who is it, *Thoughtful,* that hinders my being received?

Thought. I find several who raise great objections—one of the most resolute is *Old-Man.*

Godli. Ah! he is my grand enemy, and hath been nearly six thousand years. There is not one in all the world, that has done more

wrong than he and his daughter, *Carnal-Affections.*

Thought. I find also *Wilful-Will* is utterly against your admission: Lord, what will become of me? I know you are worthy of entertainment; and, oh! who am I, that you should come to be guest to such a vile and unworthy wretch!

Godli. Nay, *Thoughtful,* I do not stand alone; but here are others waiting at thy door to come in with me also, who are persons of no mean quality.

Thought. Others! pray who are they?

Godli. Why here is the eternal Jehovah, with Jesus Christ, the Prince of the kings of the earth, and the Holy Spirit. Rev. iii. 39.

Thought. Lord! what shall I do? O infinite and admirable grace and condescension! God, and Jesus Christ, and the Holy Ghost, at my door, and I not let them in! Oh! this is amazing!

Godli. Moreover, I must tell thee, they have been waiting here ever since I came first to knock at thy door; and I so informed thee: but I perceive thy memory proves false. Thou art doubtless misled by that deceptive *Old-Man;* but if thou dost not open to me

soon, I shall leave thee,* and these illustrious guests will take their departure. Why dost thou not lay *Old-Man* prostrate? It is not enough to cry, What, Lord, shall I do? but thou must shake off *Sloth*, and like a brave and courageous soul acquit thyself.

Thought. Alas! what can I do? This *Old-Man* is too strong for me. *Wilful-Will* is very stubborn too. *Carnal-Affections* and *Old-Companions* haunt me continually. I am unequal to them.

Godli. Why, I will tell thee; there is one in thy house that will help thee, if thou hearken to him.

Thought. What is his name, Sir?

Godli. His name is *Conscience.*

Thought. Sir, I know him well; he has, since his eyes were opened, been a very good friend to me: but for a great while he lay in my house almost as one dead, and I found his eyes almost put out by *Old Man;* but all that he can do, is not sufficient without farther help.

*How many who seemed to have got thus far in religion, have at last relapsed, and the glorious guest has retired to return no more! If foes appear to multiply, let zeal and effort increase. We are flying from *wrath*, we run for a *crown*. The struggle must never be relinquished. *Ed.*

Godli. Thou sayest right; thank *Enlightened Understanding* for that. *Consideration*, by bringing him to read and hear God's holy word, opened the eyes of your *Understanding* also. But is there no other friend of mine in thy house, who can lend thee assistance in this time of need?

Thought. Alas! Sir, whom have I else that can do any thing for me? My house is full of adversaries; never was a cage fuller of unclean and hateful birds.

Godli. Thou sayest right; I believe thee, poor *Thoughtful.* But see if thou canst not find a friend that I dearly love, and have a long time sought for.

Thought. Pray, Sir, who is that? Tell me his name.

Godli. His name is *Endeavour*, alias *Laborious.* You cannot imagine, *Thoughtful*, what great things he hath done. O! I love him much. He helped Noah to build the ark, and Jacob to get the blessing, and to wrestle with the angel, and to prevail too; and Solomon to build the temple. *Consideration*, it is true, caused David to think on his ways; but it was *Endeavour* that turned his foot to keep God's statutes. *Consideration* also brought the poor prodigal to his right mind; but it was

Endeavour that sent him home to his father's house, after the Spirit of God had brought him to himself. Nay, I could tell thee, I have taught him to get many a blessing by prayer. Who was it that got the three loaves in the gospel? Was it not the importunate *Endeavour?* Was it not he likewise that made the poor widow prevail with the unjust judge to avenge her of her adversary? In a word, the promise of God is made to him—"If you follow on to know the Lord, then you shall know him." It is this diligent person that makes men, with God's blessing, rich; and *laborious* effort is the divinely appointed means of becoming spiritually rich. Now, what dost thou say, *Thoughtful?* Canst thou find within my good friend *Endeavour?*

Thought. Truly, Sir, now I think of it, I hope I have him; but he has been here only a little time, and has been too much neglected by me: for I did not "strive to enter in at the strait gate," till now. But pray, wherein will he be so useful to me? What are his properties?*

* The answer to this question will point the awakened soul to the efforts which it is his duty to make. Such as have been long serious, and have not brought *Endeavour* in this manner to their aid should not wonder at their want of hope and comfort. *Ed.*

Godli. Why, he commonly stirs up men to open the door to me. He is a great enemy to *Sloth* and *Idleness;* and makes men rise betimes in the morning to call upon God. He not only induces them to read his word, but to search into it diligently He will make you incline your ear to listen to what *Conscience* says, and make you tremble at his reproofs and accusations when you sin against God, if you will take his counsel. He will cause you to go and hear sermons, and not to sleep when you get there; nor neglect convictions; nor be careless and negligent in any duty. He will send you to converse with experienced Christians; and require you to peruse practical books. He will teach you to set apart stated seasons every day for prayer, reading God's word, and sacred meditation. He will help you to labour after faith, and not to rest upon any thing short of Christ.

Thought. O! Sir, this is the very friend I want; and blessed be God that I have found him. I am resolved to make use of his help and assistance continually.

Upon this he became very diligent in attending upon all the means of grace. Moreover, by the help of *Endeavour*, he cut off some one or two of the members of *Old-Man*, that

body of sin, and prayed morning and evening; and would not speak at random with his tongue, nor neglect to hear a good sermon, when an opportunity presented. He became strictly just in all his dealings with men, and generous toward objects of undoubted utility. But now *Apollyon*, by the treachery of *Old-Man*, raised up another enemy which had almost undone him insensibly. This was *Self-Righteousness*, a very great enemy to *True Godliness*. By his influence *Thoughtful* was becoming quite contented with himself, and began to forget that he had not admitted *True Godliness;* but at last, he knocked again, and demanded instant admittance.

Godli. What is the cause of this great neglect? What, shall I not be received? O what a long time have I stood at your door! What is the difficulty now?

Thought. Truly, Sir, I had concluded that now the door was open* by the help of my

* How ready is the great Adversary to adopt *any* measures which may ruin the soul! He labours as long as there remains the least hope of success to repress *serious consideration*. When this is impossible, he cherishes a reliance on present attainments; or induces a belief that no more can be done, and that now the soul must wait for God to do the rest. *Ed.*

good friend *Laborious*, for I have done what he required of me.

Godli. No, no, *Thoughtful*, I am still kept out. *Wilful-Will* and *Old-Man* have beguiled you, and let in another dangerous enemy, whose name is *Self-Righteousness.* I cannot enter until he be expelled and hated. This was he that quite undid poor *Legalist*, and will quite ruin you too, if you do not take heed. I would not have you slight *Endeavour*, but do not make an idol of him. If you be found in your own righteousness, you will be lost by by your own unrighteousness. Duties can never have too much of your diligence, nor too little of your dependence. Not the salt sea of thy own tears, but the red sea of Christ's blood must wash away thy sins. You must owe the life of your soul, to the death of your Saviour. If you have no better righteousness than what is of your own providing, you will meet with no higher happiness than what is of your own deserving. You must take up duties in point of performance, but lay them all down again in point of dependence. There is as much cause to fear for your safety now as there ever was! What will you do?

Thought. Lord, help me; what shall I do indeed? O! how many are deceived, who

think it is an easy thing to be saved? Surely I shall never attain to a state of grace and true conversion.

Upon this a melancholy and very dangerous person, called *Despond*, attacked him, and almost prostrated him to the earth—wounding him so grievously, that he despaired of life. Indeed, he was overwhelmed with trouble; and that which grieved him most of all, was, to think, that all this time, not only *True Godliness*, but Christ himself also, waited at his door. *Godliness*, perceiving what a deplorable condition he was in, spake to him after this manner.

Godli. Poor *Thoughtful*, do not give way to *Apollyon*, that prince of darkness; for he it is who hath stirred up that cruel enemy *Despond* to take away thy life. That cruel destroyer hath sent many souls to hell. Come, though thy own righteousness is worth nothing, being like filthy rags, yet Christ's righteousness is sufficient to cover thee, and his blood to heal thy wounds. Your business is to believe, viz. wholly to get out of yourself, and rely upon Christ's all-sufficient merits; and know assuredly, that the very moment you cast yourself, by a lively act of faith, upon Jesus Christ, I shall enter your habitation!

O poor *Thoughtful*, know, that Christ's righteousness hath more worth in it to save you, and raise you up to heaven, than your own unrighteousness hath weight to cast you down to hell. You say you are a great, and hell deserving sinner; but you can be but a sinner, and Christ died for sinners; and never did any throw themselves by an act of true faith upon him, but they were saved. He died for the chief of sinners.* Do you not hear him say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest?" Matt. xi. 28, 29.

Thought. O that I could believe! My sins! my sins!

No sooner had *Godliness* showed him in this full and clear manner what it was to open the door, and laid before him the necessity of union with Christ, and of faith in him, but *Apollyon*, stirred up *Wilful-Will*, *Old-Man*, and other bitter enemies, to cause dreadful

* Such as mourn for sin, and yet suppose their guilt too great to be forgiven, should know that this thought is a great sin. It is even making God a liar! See 1 John v. 10, 11, and Heb. vii. 25. Whoever, under this trouble, reads seriously, will turn to these passages and see them in their connexion. *Ed.*

commotions in his house; for nothing doth the devil fear more than true faith. *Apollyon*, also tried his skill in many other ways to undo him, so that he was hard beset.

When, however, he saw none of those ways were likely to succeed, he laid before him the outward danger he would be in, if *True Godliness* were embraced. He told him, he was likely to suffer great persecution, it being the portion of all who entertained *True Godliness*, insomuch that his very life might be in danger. But *Godliness* comforted him with many precious promises; telling him also, he had such a glorious retinue to attend him, which he would bring into his house with him, that he need not fear any difficulty, provided he would but admit him; and seeing he was still unable to open the door, his enemies being too strong for him, he told him, there was one friend of his, whom, if he could prevail with to come to his assistance, he would soon make the way clear, and open the door. Who is that? said *Thoughtful*, with great earnestness mingled with joy. *Godliness* then discovered to him the excellency of his person, and the nature of his operation, by which he soon understood it was the Holy Ghost. Upon this he was not a little delighted, and presently

cried out, as one whose life is in danger, to God, to send the Holy Spirit to assist him.

"O Lord, the Holy Spirit, teach me thy truth, and work in me to do thy pleasure." Thus he cried, with the greatest fervency, and presently there was strange strugglings indeed (the Holy Spirit acting upon all the faculties of his soul;) yea, such a conflict as he never before met with. *Judgment* in the combat behaved himself valiantly; *Consideration* was not wanting; *Conscience* laid on home blows, being backed by *Endeavour;* and in the beginning of the combat, the *Holy Spirit* came in, and with him *Faith* and other attendants of *Godliness;* then the door flew open, and *Godliness* entered. *Old-Man* hid himself. *Wilful-Will* submitted, and became *Thoughtful's* very good servant. *Carnal Affections*, changed their minds, and were made heavenly; and so abode, increasingly, to his dying day.

True Godliness being now entered* into his house, with his attendants, *Thoughtful*

* It will be seen that the conversion described in this chapter, was not sudden and *unaccountable*—but that the mind became gradually prepared and enlightened. That sudden conversions do sometimes occur is indisputable, but they are rare—that is, such as are sudden in all their circumstances. In point of fact,

was not a little comforted. Now the retinue of *Godliness*, who came in with him, were these, *Newman*, *True Love*, *Humility*, *Sobriety*, *Sincerity*, *Temperance*, *Self-Clearing*, *Faithful*, *Excellent-Knowledge*, *Blessed-Experience*, *Godly-Zeal*, *Filial-Fear*, *Precious-Promises*, *Holy-Revenge*, *Vehement-Desire*, *Constant-Supplication*, *Spiritual-Indignation*, *Christian-Courage*, *Sincere Aims and Ends*, *Careful*, *Patience*, *Hospitality*, *Stability*, *Charity*, *Liberality*, *Chastity*, *Purity*, *Holy-Sympathy*, *Wake-Man*, *Watch-Well*, *Peaceable*, *Harmless*, *Gentleness*, *Brotherly-Kindness*, and *Love-All;* besides several others of like quality. These, as I formerly stated, were persons of noble birth, being the offspring of Heaven. I perceived also a most glorious company with them; and that you may know

regeneration must be instantaneous. There never can be a moment in which a person is neither God's friend nor foe, neither possessing grace, nor destitute of it. *Godliness* enters the heart in an instant, though he may long knock and teach. The exact time is far less frequently known than is supposed, and is of little consequence to be ascertained. We may more safely judge whether godliness dwells in our heart, by examining whether his blessed retinue be there, than by endeavouring to assure ourselves how and when he entered. *Ed.*

what a happy man poor *Thoughtful* now became, I shall inform you who they were.

The first, was the *Father* of *True Godliness*, for he always dwells where he dwells, and abides with this his glorious and heavenly attendant. Then the *Lord Jesus Christ;* which brought that word to my remembrance, "If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. Also the other words, "I will come in to him, and sup with him, and he with me," Rev. iii. 20. 2 Tim. i. 14. Also, *The Holy Spirit*, who condescends to dwell with him and make his house as a holy temple to the Lord.

Besides these, there was, *Union; Reconciliation; Justification; Acceptation; Communion with the Father and Son; Adoption; Pardon of Sin; The Image of God; Peace of Conscience; Joy in the Holy Ghost; Free Access to the Throne of Grace; A Place in the heavenly Family; Fellowship with Saints; The Sealing of the Spirit; Increase of Grace; The Attendance of an innumerable Company of Angels.*

But lo! I looked, and afar off I espied another glorious train following, in the midst

of which I plainly discerned, amongst others, (whose glory was so great I could not behold them,) *Immortality, Incorruption, Perfection, Glorious Victory, Heavenly Triumph, the Beatifical Vision, Rivers of Pleasures, the Tree of Life, the King in his Beauty, a white Throne, Mansions of Glory, the Holy City, New Jerusalem, a Crown of Righteousness,* and *millions of glorified saints coming amongst the holy Cherubim and Seraphim, and all the Host of Heaven,* with palms and harps in their hands, singing Hallelujah to God and the Lamb. They made such melody, that it was sufficient to ravish the soul in such a manner, as to leave no heart nor spirit in us for the empty objects of this world.

Now the two first glorious companies who attended *True Godliness* here, entered with him immediately, and the other glories *Thoughtful* was sure of possessing after being faithful until death, so that he was wonderfully fortified against all domestic commotions, or foreign approaching danger.*

* That sinners discern not the blessedness of piety is because their eyes do not perceive the excellence of the three companies of blessings which follow Godliness. "The God of this world hath blinded the eyes of them that believe not." *Ed.*

But, blessed as he now was, his blessedness was far from being complete, for *Godliness* alarmed him by candidly setting forth many trials he would probably meet both from within and without. And so indeed it suddenly came to pass, for *Apollyon*, the prince of darkness, soon began to rally the remnant of his scattered forces which still remained within, and lurked in corners of his house. *Old-Man*, (alias *Body of Sin*,) was dangerously wounded, and lay bleeding, but *Holy Revenge*, who had a strict command to kill him, had not fully accomplished his death. In a little time he seemed to revive again, and by the infernal suggestions of *Apollyon*, so laid before him his manifold evils, and remissness in holy duties, as to persuade him that he harboured an enemy of *True Godliness*, named *Hypocrisy;* and that he was likely, upon that account, to lose all his hopes here, and that happiness of which *Godliness* assured him hereafter.

But as the Lord had ordered it, *Self-Clearing*, by the help of *Conscience*, made it apparent to him that *Hypocrisy* was not concealed in his house, nor in the least countenanced by him. For, first, they proved that he had a hatred of all iniquity, and did not allow of, nor coun-

tenance any sin whatsoever, by the aid of *Spiritual-Indignation.*

And secondly, that there was no one duty which he was convinced of, but he readily submitted to it by the help of *New-Obedience.*

Thirdly, That he was peculiarly careful of, and had alway (by the help of *Christian-Watchwell*) kept a strict eye over Mrs. *Heart*, whom he most of all mistrusted, and had a great jealousy of.

Fourthly, That he rested not upon the external performance of any duty, but did all to the praise and glory of God, by the help of *True-Love.*

Fifthly, That he was the same continually in private which he was in public, by the assistance of *Filial-Fear.*

Sixthly, And that also he gave, according to his ability, at all times, to *Theology* (Christ's minister) and to the poor saints; the one by the aid of *New-Obedience, Bounty, Liberality,* and *Godly-Zeal,* and the other by the help of *Christian-Charity.*

Seventhly, That he did nothing to be seen of men, or for the sake of *Vain-Glory,* by the directions of *Holy-Ends* and *Aims,* and by the power of *Heavenly New-Man.*

Eighthly, That he was always constant in his love to, and his esteem of *True Godliness*, being as much for the work of Godliness, as for the wages, by the assistance of *Faithful.*

Ninthly, That he did not inordinately love, nor set his affections upon, the things of this life by the help of *Temperance* and *Sobriety.*

Tenthly, That he labored to live a spotless life, being taught so to do by *Purity.*

Eleventhly, That he bore up valiantly in the profession of the gospel, not being ashamed nor afraid to own Jesus Christ before men, by the means of *Stability* and *Christian-Courage.*

Twelfthly, That he did not faint under afflictions and trials, by the help of *Blessed-Experience, Patience, and Precious-Promises.*

Thirteenthly, And that he was kept from being corrupted in principle, or led into error, by the means of *Excellent-Knowledge.**

Now *Conscience* and *Self-Clearing* having thus freed *Thoughtful* from the false charge

* As young Christians are frequently assaulted with fears lest they are, after all, only deceiving and being deceived, it is of great importance to have the evidences of sincerity well understood. Let them ponder on these thirteen marks of true grace. Old professors, also, should often study them closely. *Ed.*

about harbouring *Hypocrisy*, he perceived what excellent advantage he had, and should receive by *Godliness'* noble retinue; and hereupon he fell so in love with them, that he never would go any where, nor perform any service, without their company; which *Apollyon* perceiving, knew it was in vain to assault him any more in that way; but being filled with rage and malice against him, he raised up mighty forces and powers upon him from without. He stirred up many of the base sort to abuse him; amongst which were *Hate-good*, *Time-Server*, *Pride*, *Out-Side*, *Riot*, *Ignorance*, *Hard-Heart*, *Scoffer*, *Please-All*, *Love-Lust*, *Giddy-Head*, *Rob-Saint*, *Temporizer*, *Idolator*, *Avarice*, *Shameless*, *High-Minded*, and *Seared-Conscience;* who, with many more of like sort, compassed him about like bees, and miscalled and abused him in a cruel manner. *Thoughtful* seemed at first utterly at a loss to account for all this opposition from persons he had never injured, but at last he perceived the only ground and reason of it was because he had received *True Godliness.*

Remembering that word of Jesus Christ, "Marvel not if the world hate you;" and that word, "They shall say all manner of evil against you falsely for my name sake;" with

the saying of the apostle, "All that will live godly in Christ Jesus, shall suffer persecution;" he saw that nothing could be expected but that these fellows would distress him, and that he must prepare for "much tribulation."

CHAPTER XIV.

Thoughtful *meets with* Contentment, *and finding now nothing wanting in order to the making of his Life sweet and comfortable, sung Hallelujahs, Hymns of Praise and Thanksgiving to* God *and the* Lamb.

Thoughtful Christian, for so now we must call him, notwithstanding that he was supported and established in the ways of grace by Godliness and his blessed retinue, was often much disquieted in his mind. It often made him melancholy to perceive not only the great distresses and troubles which his family were like to meet with in this world, but also how unsettled and unhappy the times were, and how errors and blasphemies abounded wherever he came. He soon began seriously to think of moving from the neighbourhood of these trials. *Godliness*, however, informed him of a person named *Contentment*, whom he saw

he had not yet found ;* and remarked, that if he could but acquire him for an associate, his mind would remain sweetly settled and composed, that he would enjoy calmness of soul, and be delivered from anxious thoughts, and undergo crosses and harsh accidents with equanimity ; wholly submitting unto, and being fully satisfied with, the divine disposal. Now, this glorious, noble and renowned personage, was *Contentment*, who had been, it seems, travelling from place to place, like a poor pilgrim as *True Godliness* had done, seeking a fit resting place, but could find none. He had been to visit *Riches*, but was not admitted ; and *Poverty* also, but found no lodging there ; with *Youth* he could find no abode, and *Old-Age* was a stranger to him ; *Pleasure* could give him no entertainment; *Honours* were forced to say, we know him not. He was not lodged in a prince's palace, nor in the peasant's cottage : the unmarried sought him, but could not find him ; and the married wished for him, but he found there was no abiding with them neither. *Thoughtful* now hearing

*It is earnestly to be desired that Christians should more generally seek and maintain this grace. Impatience of trials, frustrates their objects, tarnishes our profession, and destroys our comfort. *Ed.*

that he was accustomed to dwell where *Godliness* took up his lodging, sent presently his old friend *Consideration* to seek for him; and by the providence of God, it was not long before he was found. For the information of my thinking reader, I shall show how *Consideration*, by the assistance of *Faith*, met with him, and brought him home to *Thoughtful Christian*,* and made him his fixed companion.

First, *Consideration* led him forth to ponder upon the divine attributes, providences, and promises, and taught him to confide cheerfully in the infinite power, wisdom, holiness, mercy, goodness, truth, and faithfulness of God.

Secondly, He stirred him up to observe his present state and condition. What, saith he, hath God done for thee? Thou wast in the gall of bitterness, and bond of iniquity, and God hath brought thee out! Thou wast a child of wrath, and now art a child of God! Hast thou not God for *thy* God, Christ for thy Saviour, and the Holy Spirit for thy Comforter? Nay, doth not God, Christ, and the

* Let the Christian reader study well the way to obtain contentment. This grace, like all others, is to be found in the use of means. The means are, *Consideration* and *Prayer*. *Ed.*

Holy Spirit, dwell with thee? Hast thou received *True Godliness'* glorious retinue into thy house, to abide with thee, to enrich thee, to strengthen thee, to comfort thee, and make thy life sweet to thee, and yet not content! Are thy sins pardoned, thy soul justified—hast thou union and communion with the Father and Son! and yet not content? Is not thy name written in the Book of Life? Art thou not an heir of a crown and a kingdom that fadeth not away? Let me tell thee, all these things, and many more, cannot be absolutely, and in the fullest sense thine, without *Contentment*. Come, art thou willing to possess them, to make them thine own, and enjoy them forever? If thou wouldst be sure of them, then get *Contentment* to dwell with thee; for "Godliness with contentment is great gain," 1 Tim. vi. 6. It doth not say, *Godliness* without *Contentment*, but with *Contentment*. This glorious prince will put thee into the present possession of all true happiness, and wilt thou not resolve to give him a residence in thy house?

Thirdly, Ponder upon the excellency of *Contentment;* for a saint never looks like himself, or acts like a person of rank and quality, who hath received so many glorious and excellent qualities and privileges, but when in all conditions he is therewith content.

Fourthly, Ponder, saith *Consideration*, upon the evils of *Discontent*. Oh! what dishonour doth it bring to God! what reproach to *True Godliness!* and what great wrong to thy own soul!

Fifthly, It is below thy Christian relation, to be discontent. It was the speech of Jonadab to Amon, "Why art thou, being a king's son, lean from day to day?" But that was for a wicked cause; he saw his spirit was troubled, for otherwise he was healthful enough. It is below thy relation to God, who is thy portion, thy shield, thy sanctuary, thy father. David thought it no small matter to be a son-in-law to an earthly king; and thou art the King's son of heaven and earth, and yet not content! It is below thy relation to Jesus Christ. What, art thou the spouse of Christ, a member of Christ, the brother and friend of Christ, an heir with Christ! and yet not content? It is below thy relation with the Holy Ghost. Is he thy comforter, guide, witness, strength! and art thou not content? It is below thy relation to the holy angels who are thy guard, thy attendants, thy friends, thy watchmen! Hast thou millions of those glorious spirits to minister to thee, to fight for thee, keep thee in all thy ways! and yet not content? It is below thy relation to the saints and heavenly family.

Art thou not brought home to sit down with them, to partake of all the sacred privileges of God's house with them, and to have a share in all their prayers!—It is below the high and sovereign dignity thou art raised to. Art thou born from above, a prince, a favourite of heaven, an heir of both worlds! and yet not content?

Lastly, Consider, all thy afflictions, troubles, and sorrows are nothing, in comparison of what other saints have met with; nay, to those Jesus Christ met with himself for thy sake, and art thou not content! Besides, are they not less than thy sins deserve? Nay, all those hard things thou meetest with, God intended to work for thy good. All the bitter things thou art ever like to meet with, in this world will yield nothing but sweet hereafter! All thy troubles will soon be gone, they are but for a moment. They are intermixed with many mercies and much sweet. On the whole, therefore, thou shouldst even rejoice in tribulation, and be glad of the manifold blessings it is designed to secure.

No sooner had *Consideration* laid all these things and many other of the like nature before him, but lo! to his joy, *Contentment* came in, and was immediately welcomed by *Godliness'* heavenly retinue. It cannot be imagined what rejoicing there was now in poor *Thought-*

ful's house; it would have diffused joy through every benevolent mind, to see how the scattered powers of the enemy were forced to fly into concealment. *Apollyon* himself was forced to withdraw; *Despond* was vanquished: *Disquiet* and *Murmur* could find no place. Oh! this was to him the joyful day of days.

Now that blessed *Contentment* was fairly settled in the house, he, with the kind retinue which *Godliness* had brought in before, soon began to set the affairs of *Thoughtful* in order. *Constant Supplication* proved himself an excellent help. *Careful*, *Hospitality*, *Holy Sympathy*, *Love-All*, and others, contributed to secure the respect of all his neighbours. His residence in the town of *Religion* proved a public blessing; and so long as my knowledge of him continued, he remained happy and prosperously, ever blessing the day he became acquainted with TRUE GODLINESS, and employed much of his time in thanksgiving and praise to God and the Lamb.

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